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Heaven's Vengeance:

Or, Remarkable

J U D G M E N T S,
U P O N T H E
T R A N S G R E S S O R S

Of Each of the

Ten Commandments:

W I T H

The Manifold BLESSINGS, attendant
on the Observance of them.

The WHOLE amply illustrated, in divers
Memorable Examples, upon each single
Head; carefully collected, both from
Sacred and Profane History.

Designed for the Good of all those, who are
any way sollicitous about God's Blessings,
either here or hereafter.

By a Member of the CHURCH of England.

Omne tulit punctum, qui miscuit utile dulce. HOR.

L O N D O N :

Printed by T. Gardner, and sold at his Printing-
Office at Cowley's-Head, opposite St. Clement's
Church in the Strand; and by all Booksellers
in Town and Country. 1747.

[Entered in the Hall-Book.]

23

London's Vengeance

O. Remembrance

JUDGMENT

U. N. O. THE

FRANKS

Of the

THE



The first copy of the text in the
Museum is printed upon each single
leaf; carefully collected, both from
the original and from the copy.

Printed for the Good of all who are
any way concerned in the
cause of the Church.

By a Member of the Church of England.

One hundred and fifty copies have been
printed.

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[Entered in the Hall-Book.]



THE P R E F A C E.

In a Time, when all Manner of Immorality and Prophaneness seems to have overspread these Kingdoms like a Deluge; when all Virtue and Public Spirit has been openly ridiculed, and laughed out of Doors; whilst Corruption, that Bane of all Goodness, Nursery of all Vice, and Root of all Evil, has been as openly practised and defended; so which bitter Fountain alone, are owing all the Calamities, under which this unhappy and divided Nation has lately laboured, and without great Care, and due Amendment, may yet, we fear, languish much longer. At such a Time, we say, when every Kind of Wickedness reigns triumphant, a Treatise, expressly calculated, to recommend and enforce the Practice of Virtue, by explaining and pointing out the full Extent of Every One's Duty, and at the same Instant shewing the Danger, and dreadful Consequences, of either neglecting or swerving from it; at such a Time, we repeat it, if every such a Treatise must be absolutely necessary; though, as sorry we are to say it, there is then least Reason to hope for its being well received. In short, we do not much flatter ourselves with the Thought of seeing it in the Hands of the very Gay, the Fashionable, or Polite; and much

The P R E F A C E.

And those of such a kind, who
are themselves, in their own
minds, under which they include Atheists,
and Deists, or somewhat yet worse: Nevertheless,
bad as the Age is, we believe there are yet many,
who are not arrived at that Height of Licen-
tiousness, to make a Jest of Damnation, and scoff
at all Religion; and from such, we do not despair
of a good Acceptance, even though they should be
young, genteelly educated, and of a chearful Dis-
position; no Pains having been spared, to render
it as agreeable and entertaining, as the Nature of
the Thing would admit.

As for those, indeed, who are downright Sig-
lers, and love nothing that will not make them
laugh, or who are fond of loose Reading, they
must not expect to find any Thing to their vitiated
Taste here; but, for such as have Solidity enough,
to be pleased with a good Piece of History, or a
moral Tale, whereby they may be at once improved,
instructed, and amused, they will here meet with
abundant Matter of Entertainment. And there
may be also some Convenience, in this little Trea-
tise, for those who are polite and fashionable;
provided they are not so far in the Height of the
Mode, but they can bear to be seen sometimes in
the Inside of a Church, and even to behave with
Decency when there. To such as these, it is well
known, that Sundays, with all the little Helps of
Chat-Gat, Visiting, and Tea-Tables, are apt to
hang very heavy upon their Hands; what then
must they do, should they happen to be so much in-
disposed, that they can neither go Abroad, nor
care to receive Company at Home? They may,
perhaps, scruple to read a Play, or Prior's Poems,
on such a Day; and to go through the Fatigue of
poring over above a Chapter or two, in that Out-

of

THE PREFACE:

of the way Book the Bible, might increase their Illness, by giving them the Vapours; in such a sad Case, then, they may find this short Treatise, neither quite so tedious as they think the latter, nor altogether so improper for the Day, as the former; besides its having the Charms of Novelty to recommend it. We shall freely own, however, it was not for any of these beforementioned it was chiefly compiled; no, it was designed for the Use of such, as believe it worth while, now and then to think, of their future State; and to consider, whether they are in the Way to eternal Happiness, or endless Misery: To all such, we are persuaded, the being instructed in the full Extent of their Duty, with regard to each of the Commandments, and at the same Time agreeably entertained, will be deemed no small Advantages; and these, we doubt not, even in the present Times, are sufficiently numerous, to take off a larger Impression, than are now printed of these Sheets.



THE



THE
CONTENTS.

ARON his base Compliance with the idolatrous Jews amazing. Page 97	
— a Transgressor both of the second and tenth Commandment. p. 97, 305	
Abednego, his Fortitude and Zeal for the Honour of God, with its good Effects. p. 45	
Abel, why hated by his Brother Cain. p. 301	
Abelara and Alfonge, the sad Effect of their Covetousness. p. 116	
Abiram, his dreadful and uncommon Punishment. p. 305	
Abshalom, the Enormity and Complication of his Sin, with its bitter Fruits. p. 208	
Achan, his Covetousness and Disobedience, how terribly visited upon him. p. 272	
Acontius, his artful Stratagem, and good Success. p. 128	
Adolphus, his unnatural Treatment of his Father, justly rewarded. p. 214	
Ahab, his Subornation of Perjury, and Murder, how dreadfully punished. p. 285	
Alfonge, see Abelara.	
Amphinomus and Ananias, their singular Piety, with its happy Effects. p. 206	
Amurath, Emperor of the Turks, his powerful Adjuration, and its immediate Consequences. p. 147	
Ananias and Sapphira, the bitter Fruits of their Collusion and Lye. p. 273	
Antiochus, his gigantic Impiety, and miserable End. p. 63, &c.	
Ariobarzanes	

THE CONTENTS.

Ariobarzanes, King of Cappadocia, his extraordinary Love to his Son; and the uncommon filial Piety of the latter. p. 202

B

Belshazzar, his monstrous Wickedness, and immediate Punishment. p. 47, &c.

Biron, the Duke de, the fatal Effects of his Curiosity. p. 115

Buckingham, the witty Duke, his merry Way of confuting a Popish Priest. p. 89

Buckingham, the Great Duke, the bitter Fruits of his Oppression. p. 276

Cain, his unparalleled Wickedness, Audaciousness, and Insolence. p. 300, &c.

Caligula, his abominable Wits. p. 301

Callisthenes, the Philosopher, his bold and noble Answer to Alexander's Parasites. p. 25

Charles VI, of Austria, late Emperor, chiefly the Author of his own Misfortunes, by his Breach of Treaties. p. 148, &c.

Cossandel, Prince of Georgia, his deserved End. p. 217

Cydippe, see Acontius.

D

Daniel, his Boldness in Defence of Innocence. p. 291

Dathan, see Abiram.

David, his complicated Sin, how severely visited upon him. p. 233

Deborah, her Rape, the bitter Fruits of it. p. 257

Dudley and Empson, the papistal Issue of their Oppression. p. 276

Dudley, see Northumberland.

E

Eleazar, the Jewish Doctor, his noble Constancy, in Defence of his Religion. p. 70

Elders, their deserved Detection, and Punishment. p. 257, &c.

Empress, the present, in some Measure necessary to her own Misfortunes, by her Disregard to Rights. p. 155
Empson,

The CONTENTS.

Empson, see Dudley.
Envy, naturally productive of Murder. p. 305

F.

Felton, who stabb'd the Duke of Buckingham, actuated by the Principles of the old Romans. p. 276

France, the present King of, a Murderer of Millions, and Transgressor of the Sixth Commandment. p. 226

G.

Gaveston, Piers, his deserved End. p. 275

Gibeah, the Men of that City, their terrible Loss, how severely punished. p. 237

Gideon, by setting up an Ephod in Ophrah, ensnares both the Israelites and his own Family. p. 101

Grey, Duke of Suffolk, justly rewarded, for his invidious Practices against the two Seymours. p. 309

H.

Hall, James, his barbarous Murder of his Master, providentially discover'd, and recompenc'd upon his own Head. p. 249

Hanna, John, meets with the due Retribution of his Perjury. p. 195

Hayes, Katherine, her singular Murder of her Husband, miraculously brought to Light, and justly punished. p. 234

Heliodorus, his audacious Impiety severely chastised. p. 61

Henderson, Matthew, how chained down, as it were by Providence, till he was seized, for the Murder of his Mistress. p. 249

Henty, the Prince, his Disobedience to his Father punished with untimely Death. p. 12

Herod, the Tetrarch, some Remarks upon his common Visitation. p. 31

Holofernes, his Blasphemy, severely punished, by the Hands of a Woman. p. 57

Holosopes, the Folly, Sin, and Danger of consulting them. p. 121, &c.

I.
Isaiah, the Prophet, his Vision of the Lord.
Isaiah, the Prophet, his Vision of the Lord.
Isaiah, the Prophet, his Vision of the Lord.

THE CONTENTS.

J.

- Jacob's Sons, *guilty of the same Sin with Cain, though not so grievously punished.* p. 284
 Jezebel, *her dreadful End.* p. 286
 Judas Maccabeus, *his Bravery in Defence of the true Religion.* p. 76
 Judith, *her Fortitude and Zeal for the Honour of God.* p. 16
 Julian, Count, *the dreadful Effects of his Daughter's Rape.* p. 259

K.

- Korah, *see Abiram.*

L.

- Lewis, Elton, *his Murder of Mrs. Robinson, providentially discovered, and punished.* p. 238
 Longden, John, *avenged by the Hand of Heaven on his sworn Accuser.* p. 295
 Lust, *its dreadful Effects.* p. 257, &c.
 Mac-Cray, *all his Quirks and Subtlety of no Service to him.* p. 279
 Malcolm, Sarah, *her unparallel'd Cruelty, and just Punishment.* p. 236
 Malden, Daniel, *escapes twice out of Newgate for no Purpose.* p. 279
 Mattathias, *his Boldness in the Cause of God.* p. 69
 Miriam, *her Envy, how punished.* p. 305
 Mortimer, Robert, *his deserved End.* p. 275

N.

- Naboth, *his Murder, how dreadfully visited upon his Murderers.* p. 285
 Natholious, King of Scotland, *his Curiosity, how rewarded.* p. 120
 Nebuchadnezzar, *his Pride and Arrogance, how grievously humbled.* p. 45, &c.
 Northumberland, the Duke of, *the hopeful Fruits of his Envy.* p. 309

O.

- Orodes, King of Parthia, *his base Ingratitude justly rewarded.* p. 308
 P.

THE CONTENTS.

P.

- Perseus, King of Macedon, his Fratricide and Envy,
severely punish'd. p. 306
- Philip, Father to the foregoing, the sad Effects of his
Cruelty and Jealousy. ibid.
- Phineas, the happy Effects of his Zeal for the Di-
vine Honour. p. 98
- Porteous, Capt. the Hand of Heaven visible, in his
being brought to Justice. p. 247
- Priest, George, his providential Discovery and
Condemnation. p. 245
- Pharaoh, his deserved Punishment, and End.
p. 31. &c.

R.

- Rapes, the bitter Fruits thereof. p. 257, &c.
- Rebabitates, the great Reward of their filial Piety,
p. 193, &c.
- Roderick, King of Spain, the dreadful Effects of
his ravishing Count Julian's Daughter. p. 259
- Rosalind, the sad Consequences, of her criminal
Conversation with Henry II. p. 258

S.

- Saul, his Ingratitude and Envy, how grievously
punish'd. p. 305
- Sennacherib, his Insolence and Blasphemy justly
rewarded. p. 42, &c.
- Shadrach, see Abednego.
- Sheppard, Jack, his lucky Escapes and Ingenuity,
of no Service to him. p. 278
- Spain, the present Queen Dowager, the common In-
cendiary of Christendom. p. 45
- Spencers, the Father and Son, the miserable End of
their Ambition and Oppression. p. 275
- Strafford, the great Earl of, his unfortunate End.
p. 276
- Susanna, the Difference between her Conduct, and that
of the wicked Elders, with its different Success. p. 290

T.

- Theft, its fatal Consequences. p. 272.
- Treaty-Breaking, the bitter Fruits of it. p. 245, See
Trevor,

THE CONTENTS

Trevor, John, *alias* Waller, the *banished* *English* *of his many Perjuries*. P. 199

Torpin, Richard, *after a long and successful Career of Villany, finishes his Career at the Gallows*. P. 280

U.

Uladislaus, King of Hungary, the *just* *Reverend* *of his Treaty-Breaking*. P. 145

Uriah, his Murder, *soon* *severely* *revenged* *by Heaven*. P. 232

Waller, *see* Trevor.

Wild, Jonathan, *was* *not* *rich* *but* *a* *good* *Fami-*
ly, competent *Fortune, and liberal Education, so*
have made an eminent modern Statesman; and
been rewarded with a Ribbon and Cornetship of
a *Rope*. P. 177



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INTRODUCTION.



THE great Usefulness of the following Treatise is so apparent, that one would imagine it superfluous, to multiply Words upon this Head; especially since the good Reception, the Work, called *God's Revenge against Murder, and Adultery*, has met with, even in the worst of Times, with the many Editions it has gone through, abundantly demonstrates, that every one is convinced, of the extraordinary Utility, and even Necessity, of somewhat of this Nature; however defective the Performance may be, as that before mentioned undoubtedly is.

To instance only in a few Points, of the utmost Importance to every one who thinks seriously, and has any Concern for his future State, the Generality of Readers, by the Manner in which each of those Subjects is treated, in the aforesaid Book, are led into two very gross Mistakes; namely, that Nothing but the actual depriving a Man of Life, in such a Way, as lays the guilty Person open to the Penalty of the Law, as by Sword, Poyson, Fire, or otherwise, is a Violation of the *Sixth Commandment*; whereas we are expressly told, by the beloved Apo-

B

file

file St. John, in his first Epistle, *Whoſoever hateth his Brother is a Murderer; and ye know that no Murderer hath eternal Life abiding in him.* How much more then will every Oppreſſor, every unmerciful Creditor, every cruel and tyrannic Maſter, every Infractor of ſolemn Treaties, who without Provocation lights up the Fire of War, and every Refuſer of Peace, when offered, much more when ſued for, upon reaſonable Terms, find himſelf numbered, among the Breakers of this Command?

Again, with Relation to Adultery, by the Manner wherein the Compiler of that Work treats upon this Head, and the Examples therein cited, many are induced to imagine, that Nothing, but the actual Commiſſion of that Crime, with a married Man or Woman, is a Violation of the Seventh Commandment. But what does our bleſſed Saviour poſitively aſſure us, as to this Point, in his divine Sermon upon the Mount? *Whoſoever looketh on a Woman, to luſt after her, hath committed Adultery with her already in his Heart.* As alſo, *Whoſoever ſhall put away his Wife, ſaving for the Cauſe of Fornication, cauſeth her to commit Adultery: And whoſoever ſhall marry her that is divorced, committeth Adultery.* Now, by this Command thereupon, how many otherwiſe ſincere and well-meaning Perſons; how many even of the moſt outrageouſly virtuous, who cannot hear, even the Name of a Whore, mentioned, with any Patience; who think no Punishment too bad for every Offender whatever, of this Sort; who make no Allowances for almoſt irrefiſtible Temptation; neither would ſhew the leaſt Mercy to one; but, confounding the poor deluded Innocent, with the moſt common Strumpet, would hang, or ſtarve all, without Exception; how many ſuch, we ſay, on judging by this Rule, will find themſelves included, in the Number of Tranſgreſſors of this Law? In effect, according thereto, it is much to be queſtioned, Whether there is one, of either Sex,

in

INTRODUCTION.

3

in these Kingdoms, or any other, who has seen the Age of fifteen, and has not been guilty of offending against this Precept: especially, if it be considered, that every immodest Word, or loose Song, nay, even every fashionable *Double Entendre*, is a Contravention of it.

Neither is this the Case, with Relation to these Two Commandments only, but to all the others in general, which have each of them a most extensive Signification; and this it highly imports us, to have continually before our Eyes; for, notwithstanding, by the Practice of the Generality of Mankind, one should be almost tempted, to think the Observation of the Commands, of the First Table, were of very little Importance; and, consequently, that the Violation of them was a very small Fault, if any, as not being so detrimental to Society, nor so highly punished by the Laws of Man, as the Breach of those of the Second Table; yet we shall all find, if we repent not, when it is too late, that the Infraction of either of the former, is equally heinous, or rather more so, in the Sight of God; that is, in the Sight of him who will be our Judge, and will have it in his Power, either to exalt us to everlasting Happiness, or condemn us to eternal Torments and Misery: In effect, are we not assured by St. James, that *Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.*

Would any one imagine, the gay Part of the World, and especially what is called the *Grande Monde*, and the *Beau Monde*, ever seriously took this into Consideration? For, not to mention those who make their *Belly* their *God*, or who sell him for a *Ribbon*, a *Title*, a *Place*, or a *Pension*, and thereby break the *First Command*, neither those who worship that worst of Idols, a *Prime Minister*, or a *Favourite*, and are thereby guilty of the Violation of the same;

4 INTRODUCTION.

what shall we say to that numerous Crowd, of all Ranks and Sorts, who daily live in perpetual Disobedience to the *Third*, either by frequent Swearing and Cursing, or by idly using the Name of God; or by rash Imprecations on themselves or others, when in Passion; or, which is worst of all, by downright and wilful Perjury?

• Again, What shall we say, to the yet more numerous Company, consisting likewise of all Ranks and Sexes, who live in an almost uninterrupted Infracti-
tion of the Fourth; either by *Card-Playing, Visting, Going to the Park, Kensington-Gardens, or Riding-out*, as is done by the better Sort, or by walking in the Fields, and frequenting the *Cake-Houses*, as is done by those of a middling Rank; or, which is worse, by getting drunk, and spending their Week's Money at an Ale-house, or Gin-shop, as is done by the meaner Sort, and Dregs of the People?

If these Things are so, and that they are, no Man of any Honesty or Modesty can deny; and if it equally behoves us, to pay an exact Obedience to each of the Ten Commandments; it must certainly equally concern us, to know the full Latitude and Extent of each of them, in order to enable us so to do; especially, as the Royal *Psalmist* assures us, that God's Commandments *are exceeding broad*. It is also highly needful, beyond Dispute, particularly, at a Time, when all Kinds of Vice are at the greatest Height, when almost every Enormity is practised, and most of them with Impunity; when we cannot walk the Streets, without having our Ears deafened with Oaths, Blasphemy and Ribaldry; nor yet, without having not only our Eyes shock'd, but our Persons endangered, by drunken and lewd Prostitutes, with desperate Ruffians, their constant Companions; it is highly needful we say, at such a Time, both that the full Latitude and Extent of each of those Injunctions

INTRODUCTION.

5

should be known, and earnestly inculcated; and also, because it is certain, that Example goes before Precept, that they should be illustrated, and enforced, by proper Instances upon each Head, displaying as it were, before our Eyes, the fatal and dreadful Consequences of not observing them, and the happy Effects of a contrary Practice.

That we have no such Work as yet, will, we believe, be admitted by all; at least, Nothing of this Kind has ever come to our Hands: That it is likely to prove also of the greatest Use, we conceive, will readily be granted, by every considerate Person; wherefore, until something of this Nature, that may be more perfect, be undertaken by an abler Pen, we hope the following Treatise, which it is intended shall take in every one of the Ten Commandments, and that in it's fullest Latitude, and most extensive Sense and Meaning, will meet with a favourable Acceptance: And this we shall endeavour to deserve, by sparing no Pains, to render it as accurate, and complete, as we possibly can.

And, because we would willingly have a Thing of this Kind, as generally serviceable, as the Nature of it will admit, we shall bring all we have to say upon this Subject, into the Compass of one Pocket Volume; though, were we to enlarge upon each single Head, as, Heaven knows, there is both Need and Room enough, there would be more than sufficient Matter, for a Folio of the largest Size. But we are desirous to consult, as much as may be, both the Circumstances and Tempers of the Generality of Readers; who, we doubt, would hardly care, to have such a heavy Tax imposed upon their Pockets, or so tedious a Task enjoined their Persons, as either the Purchase, or Perusal, of a Work of that Bulk, would be; and would consequently avoid both the

6 INTRODUCTION.

one and the other, by not troubling themselves about the Matter.

As, in this Point, we have apparently consulted the Ease, and Conveniency of our Readers, more than our own Profit, so shall we likewise proceed to do, with Regard to the Style; which, we will endeavour, shall neither be so groveling and flat, to disgust the Polite, nor yet so high-flown, and filled with Metaphors, or hard Words, as to be unintelligible to the meanest Capacity: In short, we shall take care to convey our Meaning, in as plain, though perhaps, not quite as vulgar Terms, as possible; and to enforce it, in as persuasive and affecting, though not in as learned a Manner, as the Subject may require, or we perhaps might be able.

Thus much we thought fit to premise, not only to comply with the Custom of the Times, which renders it, in a Manner, a Thing of Course, and not to be avoided, to say somewhat, by Way of Introduction, to every new Thing that appears; but because we conceive it altogether proper, and necessary, our Readers should be apprized, in some Measure, what they are to expect in the subsequent Sheets. Do they want Stories, that are at once moral, diverting, and instructive, they may find them here, ranged under the proper Heads; but, if they seek such as are trifling, ludicrous, or loose, we would advise them to look elsewhere, they are altogether foreign to our Subject.

Our Design is, to render this Book such a one, that it may be an useful and fit Present, for a tender and careful Mother, to put into the Hands of her Children; a good Master into those of his Apprentices or Servants; an affectionate Husband, into those of his Wife; or one hearty and sincere Friend, into those of another; such a one, that any Lover, who

INTRODUCTION. 87

who means honestly, and has honourable Designs, may very properly put into the Hands of his Mistress; but not a loose Debauchee, into those of the innocent Maiden, whom he wants to seduce; In short, such an one, as will be an Incentive to Virtue, not a Provocative to Vice. On the contrary, we hope, and intend, it shall be a forcible Dissuasive from all Sorts of evil Practices, by displaying, at one View, and in the strongest Light, the melancholy Tendency, and dreadful Consequences, of all such fatal Courses.

In this little Book, as in a faithful Glass, the Great Ones of the Earth, who, though they make a Shew of acknowledging a Deity, act only in Subservience to their own Passions, and those frequently of the vilest Sort, will see the pernicious Effects of so unworthy, and so ungrateful a Procedure. We say, ungrateful, for what greater Ingratitude can there be, than for Persons, whom bountiful and all-gracious Providence has advanced, to the most exalted Stations; has surrounded with Riches, Splendor, Honour, and Power, on purpose to be it's genuine Substitutes, and shower and diffuse Blessings upon all under their Dominions; by the due and equal Administration of Justice, without Respect of Persons; by protecting the Injured, and punishing the Oppressor, however great; by rewarding Merit, and chastising of Offenders, of whatever Rank: What greater Ingratitude, we say, can there be, than for such Persons to act a quite contrary Part, become quite the Reverse to their People; instead of a Blessing prove the greatest of Curses; frustrate the Designs of bounteous Heaven, by turning Peace and Plenty, into Want, Beggary, and Confusion; scattering Plagues around them, like an all-devouring Pestilence, in the Shape of the most burthensome Taxes, and intolerable and ensnaring penal Laws; together with useless Armaments, not so much as in-

8 INTRODUCTION.

tended, for the Benefit of those who pay them; making the Throne a Protection and Skreen for Oppression, instead of an Asylum for the Injured and Oppressed; and, in short, acting in all Things just the Reverse, of that beneficent Being, whose Representatives they are, or should be; What can be greater Ingratitude, we repeat it once more, than for such Persons, who shew plainly, by the whole Tenor of their Lives, that God is not in all their Thoughts, never content with burthening their innocent and willing Subjects, with the most excessive Imposts, to persist in the same desperate Course, with unrelenting Cruelty, deaf to all salutary Remonstrances, till the poor harassed Nation, sinking under the Weight of their Calamities, and quite exhausted, becoming unable to help themselves, fall a Prey to the first Invader?

Such Persons there have been in the World, and such there may be again; nay, such there are at present; for what else is the *Fury of Spain*, whom Heaven, in it's Wrath, has sent to be a *Scourge to Christendom*? We say nothing of the Kings of *France* and *Prussia*, though very little, if at all better, than the *haughty Parmesan*: But let such merciless Tyrants, who thus act the Parr of *malevolent Toads*, and *suck Poison* from the same Flowers, from whence the *beneficent Bee* would *extract Honey*, reflect, e'er it is too late, that, highly exalted as they are, there is still One above them, who can humble them in a Moment.

At least, if they are too proud, too much elate, and blinded with Prosperity, to tell themselves this salutary Truth, this little Book, like a faithful Glass, as was before observed, will shew them, in the Persons of the high and mighty ones, of former Ages, how unstable, and uncertain all sublunary Grandeur

INTRODUCTION. 9

Grandeur and Power is; and more especially, if established in Tyranny and Impiety.

In effect, can any of those imperial Ravagers of Mankind, now living, ever hope to equal, much less to surpass, the great and famous *Nebuchadnezzar*, either in the Greatness, Extent, or Rapidity of their Conquests? If they cannot even flatter themselves with such a vain Hope, they would do well to consider seriously, before they go hence, and are no more seen, what Fate befel him, even in the Height of his Prosperity and Grandeur; when he had nothing to fear from Man, all his Enemies being subdued, and laid under his Feet. They would do well, we say, to consider this seriously, what a melancholy Reverse he experienc'd in a Moment; even at the very Instant, when he was applauding himself most, on the Greatness of his Atchievements; the Height and Extent of his Power; with the seeming Prospect, of the firm and never-to-be-shaken Establishment of his Empire.

They would likewise do well to reflect, at the same Time, whether they should like themselves, to undergo the same terrible, and most shocking Penance; neither would it be amiss for them, to lay their Hands upon their Hearts, and ask themselves the following serious and important, though perhaps, not very pleasing Questions. Am I not every Moment liable, to the same mortifying and intolerable Catastrophe? Does not my Conscience assure me, I deserve it equally? Dare I aver, dare I even whisper it to myself, that such a Thing is impossible; lest the Moment I entertained that impious Thought, the Punishment should follow, and be put into immediate Execution? And, if I dare not even tell myself thus much, do I act either *wisely*, or *safely* for myself, in persisting in the same Course, of spreading Havock and Desolation around *Europe*?

10 INTRODUCTION.

It were greatly to be wish'd, and happy for their Subjects, that these Purple Homicides would put these home and salutary Questions to themselves; or, since this is never to be expected, that some of those, who have nearest Access to them, would have the Honesty, and Courage, to present them with some such Monitory as this, with the Page ready doubled down, for their Perusal; we can't help thinking, it might be attended with very good and wholesome Effects; but, we are greatly afraid, there is as little Hope of such Honesty and Boldness, in those who approach great Princes, as there is, generally speaking, of meeting with Wisdom, Humanity, and Moderation, in such Princes.

But, upon Retollection, to say the Truth, in all Probability, were even such a bold and faithful Counsellor to be found, unless the Prince, who was thus admonished, were one of a Thousand, it might not have all the good Consequences, which might otherwise reasonably be expected from it; perhaps, on the contrary, the honest Man might be rewarded with Disgrace; nay, if it were under an absolute Government, with Death itself; for what, in Reality, he would deserve the highest Honours, and even a Statue of Gold; it is not therefore to be thought, in the present Iron Age, that any one will be found, who will be willing to fall a Martyr to Truth, and the Welfare of his Country, though he were sure even to be canonized for it. This is a melancholy Reflection, but there is hardly any thing, on this Side the Grave, that is without a Remedy, by an honest, prudent, and steady Conduct; neither is there any Monarch so degenerate, not even the most tyrannical, and averse to Good, who may not be prevailed upon, by wholesome, bold, and often repeated Remonstrances; and this, not out of any Regard to his People, or his faithful Counsellors, but out of a tender Respect for his own Safety.

Even

INTRODUCTION. II

Even the *Great Turk* himself, than whom no Monarch on Earth is more arbitrary, is forced to set some Bounds to his Tyranny; or else, by rendering himself universally odious, he would soon find, both his Reign, and himself, very short-liv'd: What one honest Statesman, therefore, alone, and unsupported, might not be able to effect, a Number, concurring resolutely together, and animated by the same Zeal, for the Welfare of their Prince and Country, would certainly be able to accomplish; and this, as was said before, not out of any Change in him for the better, but in Regard to his own dear Person.

Should any one here say, we advance what can never be proved, because it will never be put to the Test, we can only answer, in Pity to any poor Country, that may happen to groan under such grievous Calamities, we are heartily sorry for it; but, should he proceed yet farther, and aver the Scheme itself is impracticable and romantic, and the mere chimerical Product of a visionary Brain, we should beg his Pardon, and tell him, the Experiment has been tried, and that many Ages ago, in the vast Empire of *China*; a Country entirely happy, in enjoying the best Form of Government, our own excepted, of any Nation in the Universe.

The Story is as follows: One of the *Chinese* Emperors, in former Days, being a very hasty, obstinate, imperious, and self-opinionated Man, the very worst Temper with which a Prince can possibly be endued, took it in his Head, in an Affair of the greatest Moment, without consulting any of his *Mandarines*, with whom he ought to have advised, to act directly contrary to the established Rule of their Government. Hereupon, one of the wisest, and greatest of the *Mandarines*, thinking himself bound in Duty so to do, waited upon his Imperial Majesty, and

12 INTRODUCTION.

and frankly reminded him, though in the most respectful Terms, of what he thought an Error in his Conduct; laying before him, at the same Time, without any Reserve, what, he apprehended, would be the pernicious Consequences of his persisting any longer therein.

The *Chinese* Emperors are all absolute Princes, and have no other Check upon their Actions, than these Two; the being obliged to submit to the Hearing of their Faults, while living; and being certain of having them transmitted down to Posterity, to their eternal Infamy, when dead. These may be thought, perhaps, by most People, but very inconsiderable Restraints, and a poor Counter-balance against unlimited Sway: But, let such People be told, that the Princes, who are so void of all Shame, to break through these without Remorse, and are not at all concerned, what will be said of them hereafter, will make no Scruple, and will soon find Ways and Means, by the Help of such abandoned, profligate Flatterers, as all Courts abound with, to break through any other Obstacles whatever: And, as ineffectual as these may seem, the first of them alone, namely, the hearing their own Faults told them, is such a one, as never an absolute Prince, at present, in *Christendom*, would patiently submit to; it were well if some limited Princes, could be induced to bear it, with any Manner of Temper.

To return from whence we have digressed: The Emperor before mentioned, was one of those, who was not of a Humour, to think he could be in the wrong; wherefore, instead of dismissing the faithful Counsellor with Thanks, and Rewards, for his honest and salutary Remonstrance, and reforming his own Conduct, he ordered him to be put to Death for his Insolence. But what Effect had this unadvised Cruelty, and monstrous Injustice, upon the virtuous,
resolute,

INTRODUCTION. 13

resolute, and undaunted *Chinese*? The very next Day, another *Mandarine* appeared; demanded Audience; made the same Remonstrances, or to the same Purpose; and chearfully underwent the same Fate.

Notwithstanding this Barbarity, and these Examples, not deterr'd from doing his Duty, by their Fate, the Day following, a third *Mandarine* took upon himself the same ungrateful and dangerous Task; to shew, at the same Time, that he expected no Mercy, but that he willingly devoted himself to Death, for the Welfare of his Country, he ordered his Hearse to attend him in Mourning, and wait at the Palace-Gate. He then went boldly up to the Emperor, and sending respectful Remonstrances would not work upon him, told him, in plain Terms, *if he did not reform his Conduct, his Reign would be handed down unto future Ages, in the most shameful Colours, of any, that ever yet disgraced the Chronicles of CHINA.* Hereupon the Tyrant, exasperated at this uncourtly Freedom, which indeed was the highest Proof of the most exalted and intrepid Virtue, not content with barely putting him to death, ordered him to expire, under the most exquisite Tortures.

This Example of the utmost Brutality, and most unrelenting Obstinacy, one would have thought, would have been more than sufficient, to deter any one from venturing to take his Place; at least, we are sure, it would have been so in any *European* Country; but it had a quite different Effect, upon those never-to-be-sufficiently-admired Heroes, and Patriots, the *Mandarines* of *China*. In short, upon this, the whole venerable Body of the Survivors assembled, to deliberate about what was to be done, in so ticklish, and yet so important an Affair: They were not long, however, in their Deliberations; for they soon came

to

14 INTRODUCTION.

to this generous Resolution, that, whatever might be the Consequence to themselves, they would never quietly see their Prince persist in a Conduct, which must reflect Dishonour upon himself and the Nation, and was diametrically contrary to the Maxims and Policy of their Empire.

This being finally determined, it was then concluded, to decide by Lot, what Members should go next, and wait upon the Tyrant; accordingly every Man readily went, as it came to his Turn, did his Duty, and underwent the Penalty. In short, Numbers of them went, and bravely suffered Death; but, at last, the savage Obstinacy of the Tyrant was overcome: It is more than probable, he began, though somewhat of the latest, to reflect, that if he went on thus, Day by Day, to exterminate that venerable Body, who were respected and loved throughout the Empire, his Reign would become universally odious; and the People would rise, as one Man, to extirpate him and his.

However that be, he thought fit, hereupon, to reform his Conduct, and even to erect most magnificent Monuments, at a vast Expence, over the Graves of those glorious Patriots, whom he had so inhumanly butchered: But, though he thereby paid the due Honours to their Memory, all the Power whereof he was possessed, could not restore to Life, those faithful and heroic Subjects, who had given so undoubted a Proof, how little they valued their Interests, or even their Lives, when put in Competition with their Honour, and the Good of their Country. As little could this poor Compensation wash out the indelible Stain, his more than savage Cruelty, to these Martyrs for the Cause of Virtue, entailed upon his own Memory.

Begging

INTRODUCTION. 15.

Begging Pardon for this Digression, which, nevertheless, is not without it's Use, and moral Instruction, for those whom it most concerns; and the like to which, we shall sometimes designedly make, merely to enliven our Subject; which consisting wholly of religious and moral Reflections, would otherwise, we are afraid, appear insipid and tedious, to the Generality of our Readers; we shall now resume the Thread of our Discourse. In this little Book, then, such *Herods* as these will be made to know, there is One above them, who is able to punish them yet worse, than they can, the most hated of their wretched Subjects. In this little Treatise, those worst of Savages, who make Millions miserable, whom by all the Ties of Duty, and Gratitude, they ought to study to render happy, for the poor Satisfaction of extending their Dominions, will see, in the Example of *Alexander*, what are the melancholy and fatal Consequences, of so inhuman a Procedure; as the *Fury of Spain* may learn, from the Fate of her Sister *Semiramis*, what she may reasonably expect, for having so long triumphed, in being the common Incendiary of *Christendom*. In short, in these Sheets, those haughty Spirits, who expect their Whims and Fancies to be complied with, as a Law, though never so unreasonable, or, contrary to the divine Will; and thereby plainly shew themselves Violators of the *First Command*, (since they are so far from worshipping the true God alone, that they make all their reigning Passions their Gods, for the Time present,) will see the deplorable Issue of so senseless, impious, and unwarrantable a Behaviour.

Under this Head will likewise, justly, be comprehended, all the inordinate Lovers, and Pursuers, of Pleasure, Honour, Riches, and Power; and they will, accordingly, find amply display'd, in this Treatise, all the miserable Effects and Consequences of such their Pursuits. Neither is this any more than
Justice,

16 INTRODUCTION.

Justice ; for, can any one deny, that *Mark Anthony*, who for the Sake of *Cleopatra*, that is, of a base Jilt, and Strumpet, sacrificed his Country, Wife, Children, Honour, every Thing, nay, even his own Life ; made her his God, and became thereby, visibly, a Transgressor of the *First* Commandment. In his fatal Catastrophe, therefore, the Sensualist may evidently see, the End of such a Conduct, and Violation of the divine Law.

Again, Can any one doubt, that the wicked *Haman*, who, though possessed of the highest Honours under *Abasuerus*, could not rest satisfied, nor contented therewith, as long as the single *Mordecai* refused to bow and reverence him ; and whose Wrath was so implacable, on so slight a Provocation, that, not thinking his Death alone a sufficient Atonement, he could not be appeased, till he had contrived to extirpate the whole Race of the *Jews* ? Can any one, we say, doubt, whether this impious Wretch, in these Instances, was guilty, or not, of the Breach of the *First* Command ? Did he not, thereby, plainly, pay more Regard to his offended Pride, and Revenge, than to God ? And is not this, evidently, a Violation of that Law ? From this Example, then, every such Criminal may learn the fatal Consequences of that Sin.

In the like Manner, every Miser, who sordidly worships his Bags, regardless of any other Thing, either in Earth or Heaven, will find in this Treatise, that he thereby not only incurs the Guilt of Theft, and frequently of Murder, but also of infringing this Law ; so that by one and the same shameful Vice, he at once is guilty of the Breach of the *First*, *Sixth*, and *Eighth* Commandments : He will likewise see therein, the dismal Consequences and Punishment of that groveling Sin ; happy, if he thereby takes Warning, and renounces it for the future. Neither

INTRODUCTION. 17

is the aspiring after more Power than is lawful, that inordinate Desire, which is in a Manner interwoven, more or less, into the Constitution of most Men, less heinous in the Sight of Heaven, than any of the Sins before mentioned; being equally a Transgression of the same *First* Commandment; as all may be convinced, by the woful End of *Marius, Sylla, Pompey, Julius Caesar, Mark Anthony, Crassus*, and divers others: But, what need we go so far, for Examples, how odious this Vice is in God's Eye; when our own History will so amply furnish us with them, since the Reformation; and especially, in the mournful Catastrophes of most of the Princes, of the *unfortunate House of Stuart*?

To pass on, from the Breach of the *First*, to that of the *Second* Commandment, though, perhaps, very few of our Countrymen, the *Roman Catholicks* excepted, may be guilty of the Violation thereof; yet, it will be far from needless, for us to expatiate a little thereon, as the best Preservative against the artful Delusions of the *Papists*, who are Transgressors of it to a Man; and that, in as gross a Manner, as ever the *Jews* were of old: This will be the more needful, as the Emissaries of *Rome*, are the most indefatigable People under the Sun, in endeavouring to gain over Profelytes, to their false Religion; and we are credibly informed, to our Shame be it spoken, with no small Success.

In this little Treatise, then, all they, who are any wise wavering in their Minds, and inclining that Way, may see, as it were, at one Glance, how severely that antient Nation, whom God honoured with the Title, of his own peculiar People, smarted for their Impiety in this Point; they will find him verily to have been a *jealous God*, as he calls himself; and that he continually watch'd over them, for Evil, and not for Good; until, by their hearty Repentance,

18 INTRODUCTION.

penitance, and Amendment, they were reconciled to him; and, as he is *unchangeable*, as well as *almighty*; as he is the same Yesterday, To-day, and for ever; let them consider seriously, before they embrace that Religion, whether he is likely to wink at that Sin, in them, which drew down such heavy Judgments upon his own People: And, if this Consideration will not prevail on them, to continue stedfast in the Religion, wherein they were educated, they are to be given over as absolutely incorrigible.

To go on to the *Third* Commandment, for the continual Breach of which, the *British* Nation are so infamously noted; in this little Treatise, all they, who are given thereto, and are not altogether hardened in Iniquity, will see the dreadful Judgments, that, in all Ages, have fallen upon those, who have been greatly addicted to it; and, if this will not wean them from a Vice, which is, of all others, most inexcusable, as no Temptation can be pleaded in Mitigation of it, they must be strangely besotted to it indeed.

To proceed from hence to the *Fourth*, which is the last Precept, of the first Table, and which is now, almost as openly, and commonly broken, and with as little Shame or Remorse, as the *Third*; in this little Treatise, all those Prophaners of the Lord's Day, now set a-part, by *Christians*, to be observed, instead of the antient Sabbath, will see the fatal Consequences, of such an impious Course of Life; and, when they find, not only that they cannot reasonably expect any Blessing, as long as they persist therein; but, that it is the constant Inlet to all other Vices, as too many Hundreds have grievously lamented at the Gallows, it is to be hoped, it will work a Reformation in them; for, if it does not, it is much to be feared, that Nothing will.

INTRODUCTION. 19

As the next Precept that follows, namely, the *Fifth*, is the only Commandment with a Promise; and as most Folks are desirous of a long Life, it is greatly to be wondered at, if natural Affection itself were not sufficient to bind them, that this Consideration alone does not prevent so many from being guilty thereof; but, since woful Experience daily shews, it does not, let such Offenders know, they will find, in this little Treatise, that our heavenly Father watches, with a jealous Eye, over Offences against this Law; and that, as, on one Hand, he hath promised long Life to the Observers of it, so, on the other Hand, it is tacitly to be understood, in the same Promise, that he who fails thereof, and neglects this Duty, shall be soon cut off; and, accordingly, it has frequently been remarked, as may be seen in this Treatise, that they, who have been notorious Offenders in this Point, have come not only to untimely, but generally also to shameful Ends.

Of the Three next Commandments, namely, the *Sixth*, *Seventh*, and *Eighth*, as it is admitted on all Hands, that the Crimes therein prohibited, *viz.* *Murder*, *Adultery*, and *Theft*, are most heinous Sins, and that they daily cry to Heaven for Vengeance; as, likewise, it cannot be denied, notwithstanding this is generally granted; nay, notwithstanding the Law has made them all highly penal, that they reign greatly in this sinful Nation; it will surely be allowed, equally, that too much cannot be said, to shew the Enormity of them; nor too many Arguments, used, or Examples quoted, of Judgments befalling the Offenders against each, in order to deter others, from treading in the same wicked Steps. But this is not all, that will be done in this little Treatise; for many, who may look therein, and who never suspected themselves, to have been guilty of either of these horrid Crimes, will find themselves condemn'd, equally, with the actual and open Transgressors,

20 INTRODUCTION.

Transgressors; and equally liable to the divine Wrath, unless they prevent it, by a hearty and sincere Repentance.

But, notwithstanding the acknowledg'd Enormity of the Vices forbidden by the three foregoing Commandments, which is greatly heightened, by their being the most detrimental to, and destructive of Society, we very much question, whether that which is prohibited, by the next Precept, namely, *Lying, Bearing false Witness*, and especially *Perjury*, which is an Offence equally against the *Ninth* and *Third* Commandments, and consequently a complicated Crime, is not rather more heinous, more destructive of Society, and hat not cry'd more loudly to Heaven for Vengeance, especially of late Years, since the passing of the Act against *Corruption*, and the great Increase of the *penal Laws*. In this little Treatise, therefore, our Readers will find, the Enormity and Hatefulness, of that detestable and abominable Sin, fully display'd, in it's proper Colours; with the severe Judgments, which it hath pleased Providence itself, to inflict upon such odious Mischicants, amply set forth, and properly remarked upon; and this, in order to deter all, who are not quite harden'd in Iniquity, from committing that hellish and execrable Vice.

Come we now to the last Commandment, which is rather a Summary, or Abridgment of all those of the Second Table, that is, all those relating to our Neighbour, than a single Precept: What we are to collect, in genera, from thence, is, that we are thereby forbidden to do any Thing, which may be an Injury, or Detriment, to our Neighbour, that is, any Man living. For Instance, Were a Man strongly to covet his Neighbour's House, it might put him upon contriving some Way, to get it from him; which, in any Case, would be a great Injury, though he were but a yearly Tenant; and in some Cases,

INTRODUCTION. 21

Cases, it would be a downright Robbery, and Oppression: Were he to covet his Wife, it might put him upon endeavouring to debauch her, which would be Adultery; and if he could not prevail that Way, it might even put him upon Murder; and the same may be said, upon each of the other Articles: Under this Head, therefore, our Reader will find, a Sort of Recapitulation of what has been said before, in Relation to the Duties of the Second Table; together with some Additions, to such Points as had been touched too slightly; and a Supplement, to what had been either omitted, or forgotten.

Thus have we laid before our Readers, a short Sketch of what they are to expect in the Body of this Work; from whence they may be able, in a good Measure, to judge of the whole; as likewise of the great Usefulness of this Undertaking: To which, therefore, we shall only add, that it shall not be our Fault, if it is not as compleat, as the Size of the Book will admit; and that, we hope, they will give it a favourable Reception, till they meet with something more perfect of the Kind, to supply it's Place.

CHAP.





C H A P. I.

*Of the good and bad Consequences of the
Observance, or Non-observance of the
First Commandment.*



HE extraordinary Pomp, and unparalleled Majesty, with which the Promulgation of the Ten Commandments, called otherwise, by some, the *Moral Law*, and the *Decalogue*, was attended; and the inexpressible Dread, which it struck into the Hearts, of the whole People of *Israel*; the terrible Thunderings and Lightenings; the Mountain smoking fearfully, as if all in Flames; and trembling excessively, as in an Earthquake; with the Smoke ascending from it, as from a vast fiery Furnace; the exceeding loud Voice of the Trumpet, which undoubtedly had something in it inconceivably dreadful, and was indisputably the same Trump of the Archangel, whose awful and piercing Sound, we are assured, shall one Day wake the Dead; the strict and express Charge, that Bounds should be set about the Mount, and that none of the People, nay, not even a Brute Beast, should so much as touch the Border of it, on Pain of Death; though they had all been sanctified before, according to God's Direction, and by his immediate Command: All these Circumstances, we say, of uncommon Dignity and Terror, wherewith the Delivery of this Law

of the FIRST COMMANDMENT. 23

Law was suffer'd in, and accompanied, together with that amazing Condescension, of our Great Creator, in writing it, with his own Finger, upon Two Tables of Stone, were certainly intended, by the infinite Wisdom of the Almighty, to imprint the greater Reverence for it, in their Hearts, and to rivet it the deeper, in their Memories.

Nor were all these Precautions unnecessary, or merely for the Sake of Form, or the greater Pomp, as we find immediately afterwards; no, that all-wise Being, who knew best, of what perverse Tempers, that stiff-necked Generation were compounded, thought all little enough, to keep them within the Limits of their Duty; and prevent their perishing, by their Proneness to Disobedience, and Rebellion in effect, as fatal and terror-striking as they were; they were not all even sufficient, to restrain that headstrong Nation, from absolute Idolatry, for so short a Space as full six Weeks; no, notwithstanding it appears, the Voice of the Lord was so dreadful, that they cry'd unto Moses, "Speak thou with us, and we will obey; but let not God speak with us, lest we die." Nay, though we are expressly told, "The Sight of the Glory of the Lord was like devouring Fire, on the Top of the Mount, in the Eyes of the Children of Israel." Notwithstanding all this, we say, yet not sooner were these Terrors removed from them, in some Measure, than they forgot them; and upon Moses not coming to them within forty Days, their Patience being quite worn out, they cry out peevishly to Aaron, "Up, make us Gods, which shall go before us; for, as for this Moses, the Man that brought us up out of the Land of Egypt, we wot not what is become of him."

And this their Murmuring was the more remarkable, and inexcusable, as it plainly appears, from the sacred Story, that the Glory of the Lord, and the

24 Of the Breach, or Observance,

the Cloud, remained all the while upon the Mount; so that, unless they were either so *wicked*, to think the God of Mercy was a *cruel Being*, and had called *Moses* thither to *destroy him*; or so *weak*, to imagine he could not enable him to live so long without eating, and consequently, that he had died for Want of Food; they must know, he was still with their *Great Creator*, and therefore, of Course, under his Almighty Protection.

This their unaccountable and abominable Rebellion, and Idolatry, cost the Lives of Three Thousand of the *Israelites*; and well was it, that they escap'd so, after having thus grievously provoked that good God, who had so lately and miraculously delivered them, with a high Hand, and out-stretch'd Arm, from the Tyranny of their *Egyptian Task-Masters*. However, *Moses* having stood in the Gap, and turned away the divine Anger, by his Prayers; his Zeal for God's Honour; and the Sacrifice of Three Thousand of his Brethren; the *Almighty*, ever merciful and gracious, condescended again, to write the same Law, on Two other Tables of Stone; the Two first having been broken by *Moses*, though, otherwise, the meekest Man on Earth, in his Indignation against the *Israelites*, for this their heinous, and inexcusable Offence. Thus much we thought proper to premise, concerning the awful Solemnity, wherewith the first Publication, of this divine Law, was accompanied; in order to remind such of our Readers, into whose Hands this may chance to fall, as don't much trouble themselves with looking into that old fashioned Book, the Bible, of the *Dignity* of the *Almighty Legislator*, and the unreserved Obedience, they are bound to pay to it: Pass we now on to the Commandments themselves, as they follow, successively.

And

of the FIRST COMMANDMENT. 25

And here the first Thing to be remarked, is, the Preface with which it is introduced ; *I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.* Upon which we shall only observe, that *Great and Almighty* as the *God of Israel* was, is, and ever shall be, yet he vouchsafed to assign five Reasons, why he expected, and required of them Obedience to those his Commands. *First*, I am the *Lord* ; now the Word *Lord* always implies the having Dominion over his Vassals ; but it is likewise to be noted, he does not say *thy* but *the Lord* ; the *Lord* by way of Eminence ; the only one, who has any real Right to that Title ; as such, therefore, he had an *undoubted Claim*, not only to their Obedience, but that of the whole World.

However, as if not thinking this sufficient to satisfy such a headstrong People, he adds thereto a *second*, the *Lord thy God*. Now, what is the Idea we affix to the Word *God* ? Is it not, that it signifies a Being, every Way greatly superior to any Man whatever ; and, consequently, intitled to a different and more exalted Kind of Homage, and a more unlimited Obedience ? That this is so, was allowed, even by the *wisest Heathens*, though enlightened only by the Light of Nature ; accordingly, they rightly distinguished between the Obedience, due even to the greatest of their Princes, and that to be paid to those, whom they worshipped mistakenly as Gods.

Of this the Philosopher, *Culisthenes*, gave a memorable and noble Example, when required to worship the greatest Prince that ever was, namely, *Alexander the Great* : “ There is a wide Difference, “ *said that honest and wise Man, with a generous* “ *Freedom which afterwards cost him his Life*, between “ the Reverence to be paid the Gods, and that due “ to Men. The former requires Temples, Altars, “ Prayers, and Sacrifices ; the latter is confined to

26 *Of the Breach, or Observance,*

“ Praises only, and awful Respect : We bow to the
 “ latter, and look upon it as glorious, to pay them
 “ Submission, Obedience in Things lawful, and
 “ Fidelity ; but we adore the former, appoint Fe-
 “ stivals to their Honour, and sing Hymns and spi-
 “ ritual Songs to their G.ory. *Alexander* would be
 “ justly offended, should we pay to another the
 “ Homage due to him alone ; and ought we not to
 “ dread, the Indignation of the Gods as much, should
 “ we bestow upon Mortals the Honours, to which
 “ they only have a just Claim ? ”

This being the Idea which has in all Ages been affixed to the Word God, this second Claim to their Obedience was yet stronger than the first, as it was to be unlimited: But still, our All-wise Creator, as foreknowing even this Plea would be too weak with such a stiff-necked and rebellious Generation, subjoins a third, *thy God* ; That is, not a *strange God*, but thy own peculiar Deity ; hardly known to any but thee, *O Israel* ! Not a *God* thou never heardest of before, but the *God* of thy Forefathers, *Abraham, Isaac, and Jacob* ; nay, the *God* of Power, as I have shewn, by the Plagues miraculously sent upon *Pharaoh*, and the *Egyptians*, thy Persecutors. Miracles ! not only surpassing the Art of Man, but even the Force of Nature ! Yet again he graciously adds a fourth Consideration ; as if he had said, What, is not all this enough to move thee, neither is my Power sufficient to awe thee ? Well ! then let my Goodness melt thee ! Accordingly he subjoins, *who brought thee out of the Land of Egypt* ; that is, out of a Country where thou wast a Stranger, and Sojourner, where thou wast only upon Sufferance, and hadst not any Thing thou couldest call thine own ; and that to bring thee into a Land flowing with Milk and Honey. Yet once more, as knowing all this would be too little, and as if he had said, if Goodness and Promises won't do, let Gratitude move thy

of the FIRST COMMANDMENT. 27

thy hard Heart, he adds, as a fifth, and most powerful Motive with any generous Mind, *Out of the House of Bondage*: That is, who have been thy Deliverer, and have brought thee by open Force, out of a Place, where thou wast treated with the utmost Cruelty and Barbarity; where Life itself was a Burthen, because of the Inhumanity of thy Oppressors; where thou wast obliged to become the Murderer of thine own Son; where thou wast even compelled to make Brick, without being supplied with the necessary Materials.

Good and Gracious God! wast thou obliged thus to argue with Worms of the Earth, the Work of thy Hands, in order to prepare them to receive thy Law! Alas! well might the Royal Psalmist say, "*What is Man that thou art mindful of him, or the Son of Man that thou visitest him?*" Well! the Almighty Creator of Heaven and Earth, and all Things therein, having thus prepared the Way for the Reception of his Law, proceeds to declare his first Commandment, THOU SHALT HAVE NO OTHER GODS BUT ME.

We have already observed, that the Service due unto God, is the most exalted, to which we ought to have added, and the most submissive kind of Homage, that can possibly be paid; the *most exalted*, as it is an Honour and a Privilege for us to be allow'd to pay it; and the *most submissive*, as it extends to Adoration, and the dedicating all the Faculties of our Body and Soul, together with all we possess, nay, even Life itself, if needful, to his Use. We have likewise observed, that we are to pay him the most unlimited Obedience; which implies two Things; *first*, that we are never to stand disputing his Will, as soon as we know it is so, however grievous it may be to Flesh and Blood; and *secondly*, that we are not to run counter to what we are

28 *Of the Breach, or Observance,*

assured is so, upon any Account whatever; no, not at the Desire of the dearest Friend; nor at the Command of the most absolute Tyrant; not to save one's Estate; nor even one's Life, if at Stake, with those of our whole Family.

This being premised, it is very evident it is such an Obedience as could not be exacted from us, by the greatest Prince that ever lived; since Princes are only to expect Obedience to such Commands as are lawful in the Sight of Heaven. It is likewise equally evident, that as far as we fall short of this unlimited Obedience, so far we fall short of our Duty to God; and it also follows from hence, that if this Failure arises from our Regard, either to our own Passions, or to any created Being, we thereby, as much as in us lies, dethrone God, and substitute another Deity in his Place, at least for that Time.

For Instance, when a Man through *Lust, Avarice, Ambition, Revenge*, or any other Passion, is induced to act, in direct Contradiction to, and open Defiance of the Divine Law, in order to gratify that Darling Sin, is it not evident, that by obeying the Dictates of his Passion, rather than the Commands of God, he thereby substitutes that Passion in God's Place; for, what says the Scripture? *His Servants ye are to whom ye obey*, Rom. vi. 16. And our blessed Saviour, himself says, *Ye cannot serve God and MAMMON.*

The Reason is plain; because their Service is incompatible, their Commands being directly contrary to each other; if, therefore, we serve *Mammon*, we thereby make him our Deity, and are guilty of the Breach of the *First Commandment*: By this unerring and infallible Rule, therefore, we may judge whether we have, or have not, violated this Law;

of the FIRST COMMANDMENT. 29

Law; and if we bring ourselves fairly to this Test, it is much to be questioned, whether we shall not all find ourselves to have been Transgressors at some Time or other: Happy is the Man, whose Conscience can acquit him upon this Head!

Neither will it at all mend the Matter, to plead, when we have done any Thing repugnant to the Divine Law, that it was in Obedience to those in Authority over us; not though it were the most absolute Monarch in the Universe; because our Obedience to earthly Princes must always be subordinate to our Duty to the *great King of Kings*; and whenever the one clashes with the other, we are always to prefer the latter at all Events: Those Statesmen, who, to curry Favour with their Sovereigns, humour their Passions at the Expence of every Thing that is virtuous and laudable, throwing off all Humanity, and sacrificing every Thing that lies in their Way thereto, would do well to remember this.

As little will it avail us, to pretend we acted thus, in compliance with any human Laws; and more especially, if such Laws have been obtained by corrupt and unjustifiable Practices, as has been the Case in former Times, and is now in many Places. For Instance, were Persecution to be here establish'd by Law, as it was formerly, it would little avail, either the Judge or Jury, in the next World, when they had condemned an innocent Man, for worshipping God according to his own Conscience, to alledge they did it according to Law.

When those wicked Princes of *Babylon*, who envied *Daniel*, on account of his Advancement over them, and enjoying the King's Favour, accused him of having violated the Royal Decree, they certainly spoke the Truth; and when, in Obedience thereto,

30 *Of the Breach, or Observance,*

they had him cast into the Den of Lions, they undoubtedly acted according to Law, and *Daniell* was actually a Transgressor thereof; notwithstanding which, they were, without Dispute, guilty of wilful Murder; and also of breaking the First Commandment, in promoting the Promulgation of so impious a Decree: And, accordingly, they soon afterwards deservedly received the due Reward of Murderers; falling into the same Snare which they had laid for the Innocent. But we do not only offend against this Law, by paying greater Obedience to the Commands of any other, or to the Dictates of our own Passions, than to the Divine Mandates, but when we love, fear, or trust in, and rely on any other Person, or Thing, more than God.

There is yet another very gross Transgression of this Law, which, nevertheless, does not properly come under any of these Heads; this is the heinous Sin of *Atheism*, if indeed there is such a Thing as an *actual Atheist* in the World, whereof we are in some Doubt. The Atheist, indeed, cannot strictly be said to have any other Gods than the Lord of Heaven and Earth, because he pretends not to acknowledge any; and even denies the Existence of any such Being: But, though the First Commandment is so expressed in the Decalogue, it is more fully and clearly exp'ained by *Moses*, *Deut. vi. 4. 5*, *Hear, O Israel, the LORD our GOD is one LORD. And thou shalt love the LORD thy GOD with all thine Heart, and with all thy Soul, and with all thy Might.* Now it is very evident, the *Atheist*, who does not acknowledge any such Being, can never be said to love him, and consequently is a gross and heinous Transgressor of this Precept.

Having thus laid before our Readers the full Extent of this Commandment, proceed we, now, to give some Examples of the dreadful Consequences, generally

of the FIRST COMMANDMENT. 31

generally attending the Breach of it ; and the happy Effects of a due Observance thereof. The first memorable Example we meet in History, of an heinous and hardened Offender against this Law, is of *Pharaoh*, King of *Egypt* ; who was also as remarkably and heavily punished, together with his whole Kingdom.

This impious and merciless Prince, having long harrassed and oppressed the unhappy *Israelites*, a I Manner of Ways, even to the forcing them to become the Murderers of their own Children, the Almighty, who had seen their Misery, and heard their Cry, deputed his Servant *Moses*, first to assemble them, and promise them Deliverance in his Name ; and then to go to him, and demand their Enlargement. Accordingly *Moses*, accompanied by his Brother *Aaron*, repairs to *Pharaoh*, with this awful, but to him highly disagreeable Message ; *Thus saith the LORD GOD of Israel, Let my People go, that they may hold a Feast to me in the Wilderness.* But what Answer does this haughty, wicked, and blasphemous Prince return, to the Injunction of the Almighty ? *Who is the LORD, that I should obey his Voice, to let Israel go ? I know not the LORD, neither will I let Israel go.* Poor, hardened, impious, and blasphemous Wretch ! Too soon wast thou made to know, at thy Cost, who the LORD GOD of *Israel* was, against whom thou thus exaltedst thyself !

Not content with this imperious Denial, he accuses *Moses* and *Aaron* of hindering the People from their Labour ; taxes them with Idleness, for desiring to go to sacrifice to the LORD ; and in order to increase their Hardships and Misery, commands his Task-Masters, no longer to furnish them with the usual Allowance of Straw, and, nevertheless, to require of them the same Number of Bricks as they used to make when Straw was found them. As this

32 *Of the Breach, or Observance,*

was next to an Impossibility, it was no Wonder the People were not able to perform it ; notwithstanding which, they were severely beaten for what was not their Fault ; wherefore it was very natural to lay all the Fault upon *Moses* and *Aaron*, and to reproach them sharply with having increased their Misery, instead of obtaining any Ease for them.

In Effect, according to any Human Judgment, their Case was very hard ; and God put their Faith and Obedience to a severe Trial, in ordering them to go again, and make the same Demand, when they had found, that, instead of prevailing for their Deliverance, they had only intreated the Misery of their Countrymen : But the Ways of God are unsearchable, and his Commands to be obeyed, not disputed. Accordingly *Moses*, at the Order of the *Almighty*, having again addressed himself to the Children of *Israel*, and repeated the Promise of Deliverance, in the Lord's Name, though they through Anguish of Spirit, and cruel Bondage, hearkened not unto him, he was again commanded to go to *Pharaoh*, and reiterate his Demand.

Now the Faith, even of *Moses* himself, was but weak at this Time ; as well as it was, when the Lord first spoke unto him out of the Burning Bush ; and when, notwithstanding two Miracles wrought to reassure him, he would have declined the Office of delivering his Brethren ; which shews how frail, and full of Unbelief, the best of Men naturally are. Accordingly, he pleads now again with the Lord to be excused ; *Behold*, says he, *the Children of Israel have not hearkened unto me ; how then shall Pharaoh hear me, who am of uncircumcised Lips ?* And he even repeats this Plea a second Time ; notwithstanding which, the Lord renews his Command, and *Moses* is forced to comply ; only the *Almighty* indeed in great Condescension to his Weakness, and to encourage

of the FIRST COMMANDMENT. 33

courage him the more, tells him, *See, I have made thee a GOD to Pharaoh ; and Aaron, thy Brother, shall be thy Prophet.* To which he adds, *Thou shalt speak all that I command thee ; and Aaron, thy Brother, shall speak unto Pharaoh, that he send the Children of Israel out of his Land.*

Thus encouraged, the two Brothers venture again to address themselves to *Pharaoh*, and renew the Demand they had before made, in the LORD's Name ; backing it with the Miracle of changing *Aaron's Rod* into a Serpent, in his Presence, but all in vain. It seems, there were then divers Magicians and Sorcerers in *Egypt*, who could work strange Delusions with their Incantments ; to them, therefore, this haughty and impious Prince applied himself on this Occasion ; and as they were able, by their diabolical Incantations, either really to imitate this Miracle, or so to charm and delude the Sight, as to make the Beholders imagine they did so, *Pharaoh*, no doubt, concluded, that what *Moses* had done was no more than some such diabolical Trick as theirs : Nay, though by the Touch of the Rod of *Aaron*, the River was turned into Blood, so that all the Fish therein died, and it became loathsome to drink ; and though, by stretching out the same Wonder-working Rod, over the Rivers, Streams, and Ponds, the whole Land was over run with Frogs, yet because the Magicians were able to imitate the same, it had little or no Effect upon *Pharaoh* ; who, undoubtedly, did not distinguish between what was wrought by the Power of God, and what was effected by the Illusions of the Devil.

But the Almighty soon made him and his Sorcerers also, sensible of the wide Difference between them ; accordingly the very next Plague, wherewith he afflicted the Land, which was by smiting the Dust of the Earth, and transforming it into Lice, and which

34 *Of the Breach, or Observance,*

they could not counterfeit, compelled them to acknowledge this was indeed *the Finger of God*: Notwithstanding which, this incorrigible Tyrant, persisted in his amazing Obstinacy, and Disobedience to the Divine Command. Neither did the Plague of Flies, though so grievous, that no Place was free from them, and the whole Land was corrupted, produce any better Effect; for this wicked Monarch, though he had twice promised he would let the People go, yet as soon as, at the Intreaty of *Moses*, he was delivered from that Scourge, and obtained a little Respite, he revoked his Promise; blasphemously imagining, without Question, he might falsify his Word to God, as well as to Man, with Impunity.

In short, neither the Murrain, which next afflicted and killed all the Cattle of the *Egyptians*; nor the grievous Boils and Blains, which tormented all his Subjects; nor yet the Judgment of Hail, accompanied with dreadful Thunderings and Lightenings, insomuch that the Fire ran along upon the Ground, and every one, Man or Beast, that remained in the Field perished; the very Trees were broken; and all the Flax and Barley was intirely destroyed: Neither of these heavy Scourges, we say, nor yet all of them together, could work any Amendment in this abominable Reprobate, nor even in his Servants; though the *Almighty*, to convince them they were all sent immediately by him, had foretold, that not one of the Children of *Israel* should suffer by any of them. In effect, no sooner were these Punishments removed, than they were, in a manner, forgotten; and those Sinners relapsed, and returned to their former Impenitence; as had been previously declared by *Moses*, before he intreated the Lord for the Removal of them.

This brought upon them new Scourges, yet more severe than the former; with the Denunciation of
which

which, however, the Servants of *Pharaoh* were so much terrified, that they cried out unto him, *How long shall this Man be a Snare unto us? Let the Men go, that they may serve the LORD their GOD: Knowest thou not yet that Egypt is destroyed?* This Remonstrance seems to have moved *Pharaoh* a little, though it told him nothing, but what he must necessarily have known before; accordingly, *Moses* and *Aaron* were brought again to him, and he bid them go and serve the LORD their God; but the next Moment, as if this was too great a Condescension, and he almost repented it already, he asks, *But who are they that shall go?* And upon the Answer of *Moses*, that all must go, Men, Women, and Children, Flocks, and Herds, he again retracts his Word; and says, *Let the LORD be so with you, as I will let you go, and your Little Ones: Look to it, for Evil is before you. Not so: Go now ye that are Men, and serve the LORD, for that you did desire.* And not content with this, he orders them to be driven out from his Presence.

But severely did this irreclaimable Tyrant, and his People, smart for this; for the very next Morning the LORD sent upon them the Plague of *Locusts*, which devoured and consumed every Herb in the Field, with all the Fruit of the Trees, throughout the Kingdom: This again brought him, for a Moment, to a better Way of Thinking, insomuch that he sends for them in haste, and vouchsafes to acknowledge, *I have sinned against the LORD your GOD, and against you. Now therefore forgive, I pray thee, my Sin, only this once, and intreat the LORD your GOD, that he may take away from me this Death only.*

Would any one imagine, after this humble Confession, and seeming Repentance, he would dare again, to go back from his Word? And yet, after the Removal of this Scourge, even thus far, did this

36 *Of the Breach, or Observance,*

Monster of a Man presume to trifle with the *Almighty*; who, thereupon, immediately afflicted his Kingdom with such an excessive Darkness, that as the Scripture emphatically expresses it, *it might be felt*.

In short, so dreadful was this Judgment, and of so uncommon a Nature, that, as we are assured in the Book of *Wisdom*, no Power of the Fire might give Light; whereof, indeed, we are partly informed by the Words of *Moses*, who says, *They saw not one another, neither rose any from his Place for three Days*. So that this Darkness seems to have been of the Nature of those Damps that rise sometimes in Coal-Pits and Mines, which will not suffer a Candle or Fire to burn, but immediately extinguish them; for could they have had either the Light of Candles or Fire, there was no Necessity for their confining themselves so long to their Beds. Neither was this all; for, in the same Book of *Wisdom*, we are likewise informed, that they were terrified with strange Visions, and dreadful Noises, so that it was no Wonder, at the End of three Days, that *Pharaoh*, in order to be relieved from that uncomfortable and horrid State, sent for *Moses*, and consented at last, to let them and their Children go, demanding only to have the Flocks and Herds left behind.

This, however, was not a sufficient Concession for the *Almighty*; who expects an intire and punctual, not a partial Obedience to his Commands; accordingly, *Pharaoh* is told, peremptorily by *Moses*, that not so much as an Hoof should be left behind; with which positive Answer, the haughty Tyrant is so greatly exasperated, that going farther, than he had ever done yet, he proceeds to threaten the divine Messenger, bidding him get away, and see his Face no more, for, if he did, he should die for his Presumption; to which Threat, *Moses*, without any
Concern,

Concern, returns this cold Answer, *Thou hast spoken well, I will see thy Face again no more.*

In effect, the Time was now come, when the *Almighty* intended to visit them, with the last and most grievous of the Plagues; and accordingly, *Moses* denounces it very plainly unto them, that about Midnight, all their First-born should be destroyed, even to the First-born of their Cattle; that not one of the *Israelites* should perish; that there should be a great Cry throughout all the Land of *Egypt*, such as there never had been, nor should be any like it; and that afterwards, they should even bow down to *Him*, and court and intreat *Him*, and his People, to be gone as fast as possible. Now, what is most remarkable, in this last Judgment, is, that before it came, though *Pharaoh* and his People had begged to be delivered from the Plague of *Locusts*, and from that of *Darkness* after, we do not find they desired to be delivered from this Judgment, though the heaviest and severest of all; but for this the Scripture partly accounts, by saying the *LORD* had now hardened *Pharaoh's* Heart. The Consequence of this was, the fulfilling the Prophecy of *Moses* in every Point; the First-born were destroyed; not an *Israelite* suffered; and the *Egyptians* even urged the People by Night, to be gone as speedily as could be, being apprehensive, as well they might, the next Judgment would be, a total Extermination of every Soul in the Kingdom.

One would imagine, all these heavy Scourges, were more than sufficient, to humble the most obdurate Sinners; and yet, soon after, we find *Pharaoh*, and his Servants, being now no longer afflicted with any Plagues, repent of their having suffered the *Israelites* to go, and losing the Fruit of their Labours; though they were at first enslaved wrongfully, having come into the Land, in a Time of Famine, only as Strangers,

38 *Of the Breach, or Observance,*

gers, and having even been invited thither by the King himself. Well then, the *Egyptians* being told the Children of *Israel* were fled, and repenting, as was before observed, their having suffered them to go, resolve upon pursuing them, and either bringing them back to their former Slavery by Force, or destroying them. But, how vain is the Appointment of Man, if God does not say *Amen* thereto!

Enraged then, at having permitted such vast Numbers of useful Slaves, from whose excessive Toils they daily reaped so considerable a Profit, to escape out of their Hands, they determined to pursue them; never reflecting, that they were, in effect, fighting against God; or thinking, that the same *Almighty Being*, who had compelled them, by so many various and heavy Judgments, to consent to the Departure of those, they had so long injuriously held in cruel Bondage, and who had undertaken the Protection of his People, might still be able to defend them, and to bring down, upon the Heads of their Enemies, that Destruction, they intended for those poor trembling *Israelites*. But, to say the Truth, this was of the Lord; who had now judicially insatuated and blinded the *Egyptians*, with Design to take severe Vengeance on them, for all their manifold Sins and Iniquities; and especially for their unjust Oppression of, and unparallelled Barbarity to, those wretched Strangers, whom, having come in to their Country in Confidence of Protection, in Violation of all the Laws of Hospitality, they had cruelly enslaved.

In short, as they had impiously and injuriously undertaken the Pursuit of a People, to whose Servitude they had not the least Shadow of Claim, the *Almighty*, who abhors Violence and Oppression, soon made them sensible, when it was too late, that he was still equally able to defend them in the Wilderness,

of the FIRST COMMANDMENT. 39

ness, as in *Egypt*, and also to chastise their Enemies. Thrice happy the Nation who have the God of Heaven for their Guard! And wretched that People, who have provoked the Eyes of his Glory, and rendered him their Adversary! This was then the different Case of the *Israelites* and *Egyptians*: Would we could say it is now that of ourselves, and our Enemies! But alas! we have all the Reason imaginable to dread the contrary.

Well, the now insatuated and obstinate *Egyptians*, pursuing close after their former Slaves, had now almost overtaken them, as they were encamped, with the Sea before them, and the Wilderness on each Side: And already had they swallowed them up in their Imagination, there being no Possibility of an Escape. Nay, in such a Strait they were, since there was no Appearance, humanly speaking, of being either able to advance, or retreat, that the trembling *Israelites*, terrified to Distraction at the Sight of their old cruel Oppressors, forgetful of all the Miracles, God, a little before, had wrought for them, and even of that constant one, they had then before their Eyes, in the Pillar of a Cloud, and that of Fire, which attended on them as their Guide, began to murmur against *Moses*, crying, *Because there were no Graves in Egypt, hast thou taken us away to die in the Wilderness? Wherefore hast thou dealt thus with us, to carry us out of Egypt? Is not this the Word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the Wilderness.*

Amazing Unbelief, and Ingratitude to their Divine Protector! In this more inexcusable, than the *Egyptians* themselves! And astonishing Condescension and Goodness in their great Creator! That he not only did not deliver them up a Prey to their Enemies,

40 *Of the Breach, or Observance,*

Enemies, but even vouchsafed to remove their unreasonable and impious Fears. *And Moses said unto the People, Fear ye not, stand still, and see the Salvation of the LORD, which he will shew to you Today: For the Egyptians whom you have seen Today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your Peace.* And, indeed, accordingly, their infinitely gracious God immediately gave them a Proof of his almighty Assistance, by the Removal of the Pillar of the Cloud, which was before their Camp, to their Rear, whereby it effectually separated, and secured them from their Enemies; over whom it diffused a thick Darkness, whilst it gave sufficient Light to the *Israelites*.

But now, the Measure of the *Egyptians* Iniquity being quite full, approached that dreadful and astonishing Hour; which never had its Equal, nor never will; the Children of *Israel* are ordered to march forward, though the Sea lay immediately before them. But the Commands of Heaven are not to be disputed; if the LORD enjoins it, a Way shall either be made through the Deep, or the Waves shall become firm, and stable as the Land, for whomsoever he pleases to pass over. Accordingly, no sooner did *Moses* stretch out his Wonder-working Rod over the Sea, than the obedient Billows retire, stand on Heaps, and form a Wall on the Right and Left of the *Israelites* as they pass: Thus did these Favourites of Heaven march in Safety, and dry shod, through the midst of the Sea.

But far differently did it fare with the wretched *Egyptians*; who still impiously resolving to pursue their expected and destined Prey, madly and desperately attempt a Passage, the same miraculous Way; thus running headlong upon that utter Destruction and Desolation to which they were now devoted,
and

of the FIRST COMMANDMENT. 41

and which immediately awaited them. Behold them then all, now advanced to the middle of the Sea, when, as a Preliminary, and Forerunner, to that dreadful Punishment, for which they were now reserved, the Almighty LORD of Heaven and Earth looks through the Pillar of the Cloud and Fire upon them, takes off their Chariot Wheels, and spreads Terror and Confusion throughout their Army; in-somuch that, in Agony of Spirit, they cry out, but, alas! too late, *Let us fly from the Face of Israel, for the LORD fighteth for them, against the Egyptians.*

Poor miserable Wretches! Were they then to learn this? What were all the heavy Judgments, he had inflicted upon them in their own Country, at the same Time, that the *Israelites* were exempt from them, but so many Instances of his fighting against them? Well, but now at last they are grown wise, and cry, *Let us fly from the Face of Israel.* Ay, but the Question is, which Way? The Waters on each Side, like a Wall of Adamant, render it impracticable, to move either to the right or left; there is therefore no other Course, but to turn back; this, indeed, they resolve upon; but, dreadful Thought! they are in the very midst of the Sea, and before they can again gain the Shore, the Waves may return to their Fluidity, and overwhelm them in an Instant!

Alas! wretched Sinners against your own Souls! This is but too truly to be apprehended! For, behold the *Israelites*, whom you had doomed to Slavery, or Destruction, being now arrived safe at Land, the dreadful Rod is again stretched out over the Sea; the Waves resume their usual Activity, and an Abyss of Waters hastens on apace, on all Sides, to overwhelm every guilty Offender! Good Heavens! what Tongue can express, or what Imagination conceive, the Horrors, which, in the mean while, possessed

42 *Of the Breach, or Observance,*

possessed each trembling *Egyptian* at this terrible Sight! No Way remaining to escape, unless they could take the Wings of Eagles; nor even then, whilst the God of *Israel* fought against them; they were all swallowed up then to a Man, by the merciless Waters; and will continue, throughout all Ages, a memorable and fearful Example, of the dreadful Consequences of breaking the First Commandment. Such was the End of that impious and atheistical Prince, who durst haughtily ask *Moses*, *Who is the Lord, that I should obey his Voice, to let Israel go? I know not the Lord, neither will I let Israel go.*

We have dwelt thus long upon this Story, though otherwise sufficiently known, because it is the most remarkable in all History, either sacred or profane; and, we trust, we have set several Particulars in a much stronger Light than they appear in the short Narrative of *Moses*, for the Benefit of such Readers as are not able of themselves, to make proper Remarks upon each Fact that occurs; and consequently, to see the full Extent and Enormity of *Pharaoh's* Crimes, which consisted not only in *cruel Oppression*, but in downright *Rebellion* and *Blasphemy*, and *Defiance* of his Creator; and for which, therefore, severe as the Judgments were which befel him, they were no more than both he, and his People who were Partakers in his Guilt, most justly deserved.

The next Example we shall cite of the Blackness and dreadful Effects of violating this Command, shall be that of *Sennacherib*, King of *Assyria*. This Prince, the greatest in his Time, having invaded the Kingdom of *Judah*, then under the Government of the pious and religious Monarch *Hezekiah*, and having taken the rest of the strong Towns, proposed likewise to have reduced *Jerusalem*, and made

of the FIRST COMMANDMENT. 43

an intire Conquest of the Nation. This, probably, he might easily have done, had the *Jews* then been under an idolatrous Prince, and given to the same Sin themselves; for whenever they fell from the Worship of the true God, they were sure to be defeated by their Enemies, and reduced by them; but whenever they turned again to the Lord, he became their Defender and Keeper, from all who would have destroyed them.

Happily, therefore, for them at this Time, and unfortunately for *Sennacherib*, they were now returned sincerely to the Lord their God; and *Hezekiah*, their religious Sovereign, having a just Confidence in him, prepared in earnest for a resolute Defence. The haughty *Affyrian*, being informed hereof, sent divers of his Captains, with a great Army, against *Jerusalem*; one of whom, called *Rabshakeh*, vomited out many Blasphemies against the living God, in his Master's Name; exhorting the *Jews* not to trust in him, but to yield themselves to *Sennacherib*, and become his Tributaries. Not content with this, the King of *Affyria* likewise sent a Letter to *Hezekiah*, wherein he reproached the Almighty, and declared, he should not be able to deliver *Jerusalem* out of his Hands.

To all these Blasphemies the pious *Hezekiah* made no other Answer, than redoubling his Cries and Prayers to his God, in whom he placed his only Hope; and by laying all the *Affyrian's* injurious Speeches, together with his impious Letter, before him in his Temple. Accordingly, he soon reaped the happy Fruits of this his prudent Conduct, and religious Confidence, in the Lord of Heaven and Earth; receiving soon an Answer of Peace from him, with an Assurance, that *Sennacherib* should be so far from reducing *Jerusalem*, that he should not be able so much as to shoot one Arrow against it, or
appear

44 *Of the Breach, or Observance,*

appear with one Shield before it; but should be turned back the same Way he came, and should fall by the Sword in his own Country.

Accordingly, all this soon came to pass, as the due Reward of that impious Prince's Blasphemy against the *Almighty*, and his open and manifest Breach of the First Commandment, in exalting himself above GOD, and declaring he should not deliver *Jerusalem* out of his Hands. For, first, News was brought him, that the King of *Ethiopia* had denounced War against him, and was marching to attack him; Secondly, that very Night, the Lord sent the destroying Angel into his Camp, who slew one Hundred and Eighty-five Thousand of his Men, which obliged him to return with Shame and Confusion of Face to *Nineveh*; and, Thirdly, as he was there worshipping in the Temple of his false God, *Nisroch*, he was there perfidiously and cruelly slain, in the very Act of Idolatry, by his two unnatural Sons, *Adramelech* and *Sharezer*.

Now, what was very remarkable in this Instance, is, that this Tyrant might read the Enormity of his Sin, in his Punishment; he had rebelled against, and set at defiance his *Heavenly Father*, and GOD permits *Satan* to stir up his wicked Sons to rebel against, defy, and murder him; he was so far from having none other than the *true* GOD, that he would not so much as allow him to be a GOD, but exalted himself above him; and the LORD immediately shews himself to be an *avenging* GOD, and his Master, by cutting off almost his whole Army in one Night, rendering abortive all his haughty Designs, and forcing him to return with Shame into his own Country; then, after this severe Judgment which might have convinced him he was the only TRUE GOD, instead of humbling himself under his mighty Hand, acknowledging his Offence, and imploring his Pardon, he

of the FIRST COMMANDMENT. 45

he immediately has recourse to worshipping his own *false God*, and is slain in the very Act; that is, in the very Violation of the First Command.

The next Example we shall cite, upon this Head, which is likewise very remarkable, is that of that mighty Monarch *Nebuchadnezzar*. This haughty and impious Prince, having over-run *Egypt*, reduced *Tyre*, subdued the Kingdoms of *Israel* and *Judab*, destroyed *Jerusalem*, and conquered all before him, being puffed up with his Greatness, took it into his Head, to command all his Subjects, of whatever Religion, Nation, and Language, to worship a golden Image, which he caused to be erected in a large Plain, in the Province of *Babylon*; and the Penalty of Disobedience, to this Command, was no less than being cast into a burning fiery Furnace.

Now, this very Command was the grossest Disobedience that possibly could be; and a downright setting aside of the first divine Mandate; but, as if this was not Insult enough, when *Shadrach, Meshach, and Abed-nego*, three captive *Jews*, who had been brought away from *Jerusalem*, peremptorily refused to obey this impious Law as being directly contradictory to the First Commandment, he ordered them, without any Pity, to be thrown into the beforementioned Furnace; having first insolently asked them, *Who is that God, that shall deliver you out of my Hands?* And though the LIVING GOD, whom they served, soon shewed him he was able to work their Deliverance, by preserving them unhurt in the Midst of the Flames, yet was his Guilt and Offence not a Jot the less.

However, the LORD, in his infinite Mercy, did not think fit to take immediate Vengeance on him; but allowed him some Respite, in order to see if he would amend; nay, so very gracious was GOD to this

46 Of the Breach, or Observance,

this haughty Prince, as he had made him his Instrument, to execute his Judgments upon *Tyre, Judah, and Egypt*, that before he would punish him, for his impious Pride, he gave him fair Warning thereof by a Dream, which the Prophet *Daniel* interpreted unto him, and even allowed him Time for Repentance.

But this powerful Monarch being quite intoxicated with his own Greatness, and forgetful of that God who had raised him so high, as he was walking in his sumptuous Palace, and contemplating the Magnificence thereof, with that prodigious Work, the Hanging Gardens, so famous, and so highly celebrated amongst the Antients, and as he was taking a View, at the same Time, of the astonishing Grandeur of his Capital, the mighty *Babylon*, could not forbear crying out, in Raptures at his own Performances, *Is not this great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?*

Thus ascribing every Thing to himself, and robbing God of his Glory, he was guilty of a manifest Breach of the First Commandment; as well as the highest Ingratitude, for the extraordinary Blessings he had received at his Hands: No sooner, therefore, were the Words out of his Mouth, than this dreadful Sentence was pronounced against him, by a Voice from Heaven: *O King Nebuchadnezzar, to thee it is spoken, The Kingdom is departed from thee.* And immediately the so-long-delayed Punishment, of his Pride and Impiety, was executed upon him.

What was very remarkable therein, was, that it was exactly proportionable and conformable to his Offence; as he had aimed, whilst in Power, at exalting himself, and being honoured above the Degree of the greatest of Men, so he was now levelled

of the FIRST COMMANDMENT. 47

velled and degraded below that of the meanest ; as he had seemed, by the absolute Obedience he exacted to his Commands, however unreasonable, not to think the rest of Mankind of the same Species with himself, so now the rest of Mankind would not treat him as of the same Species with themselves ; as he had no more Regard or Compassion for them, if they any ways offended him, than for brute Beasts, so now was he driven from the Society of Mankind, and forced to herd with the Beasts of the Field.

And this terrible Penance was he to undergo, for the whole Space of seven Years ; deprived of Reason ; deprived in a manner of Human Shape ; his Hairs being grown like Eagles Feathers, and his Nails like Birds Claws ; being reduced besides to eat Grass like the Oxen, and having not the least Shelter from the Inclemency of the Weather, but being at all Times exposed to the Rain and Dew of Heaven. Such was the Punishment of the impious Pride of that once great Prince ! Can the Heart of Man conceive one more terrible, on this Side the Grave, or a more consummate Misery !

After such an Example made of so mighty a Monarch, would one think it was possible, another Prince of the same Family should so far forget it, as to become himself guilty of the same heinous Offence ! And yet we find *Belshazzar*, one of his Descendants, and most probably his Grandson, if not his immediate Successor, and his Son, as he is stiled by the Prophet *Daniel*, not only utterly unmindful thereof, but even exceeding him in Impiety, and that very heinous Sin, for which his mighty Ancestor and Parent had suffered so excessive and severe a Humiliation. As this was a considerable Aggravation of his Offence, and as the Ways of God are always equal, it was not to be expected, that he should escape the

48 *Of the Breach, or Observance,*

the Divine Vengeance, any more than his Grandfather; on the contrary, it is greatly to be feared, as there is no Mention made of his Repentance, that his Punishment far exceeded that of his illustrious Predecessor; who has left behind him upon Record, in *Holy Writ*, a memorable Proof of his Penitence, and Acknowledgment of the Sovereignty, Power, Truth, and Justice of the *Most High*; but of that more in the Sequel.

The unhappy *Belshazzar*, then, who was by no means a Prince of the same Capacity and Abilities as *Nebuchadnezzar*; instead of applying himself diligently and steadily to the governing and defending his People, (which was the more needful, as the famous *Babylon* itself, that so-much celebrated Capital of his Kingdom, was then straitly besieged, by a formidable Army of *Medes* and *Persians*, under the joint Command of *Cyaxares*, called in Scripture *Darius the Mede*, and of *Cyrus the Great*;) spent most of his Time, if not all, in Revelling and Debauchery. This Course of Life, though exceeding sinful and scandalous at any Juncture, and even in a profound Peace, was much more so on this Occasion; and was a Proof of downright Stupidity, and even Infatuation.

In effect, it really was so; and was of God himself; who had long before purposed to destroy *Babylon*, for her inhuman Barbarity and Cruelty to his People, the *Jews*; and for her insupportable Pride, which was exceedingly aggravated at this Time, by the sacrilegious Impiety of her Monarch, which undoubtedly filled up the Measure of her Iniquity, and called for instant Devastation and Subversion. This evidently appears, because all the Particulars, that happened at that famous Siege, had been plainly foretold by the Prophet *Isaiab*, and even *Cyrus* named, (and that about Three Hundred Years before
it

it happened, or before that Prince was born,) with as much Exactness, as if that Prophet had himself been an Eye-Witness thereto: The *Almighty* fore-knowing, at such a Distance of Time, and indeed from all Eternity, the excessive Wickedness of that great City, with the Impiety and Tyranny of her Princes in general, heightened to the last degree by that of this Monarch, had not only sealed, but declared, her fearful Doom so long beforehand, with almost as much Clearness, as if it were a Narrative of somewhat actually already passed.

Nevertheless, it must be acknowledged, there is somewhat to be said, for the otherwise unaccountable Security of the Inhabitants of *Babylon*, and their Monarch, when besieged by a powerful Army, and just upon the Brink of Destruction; as the incredible Height and Thickness of their Walls, not to be shaken, nor scaled, by any Engines or Machines then in use; and it is even a Question, whether they could have been battered down by the largest Cannon now made. As it had nothing to fear from open Force, it had almost as little to apprehend from Famine; being stored with a Sufficiency, and even Plenty of all Manner of Provision, and Weapons for War, notwithstanding the infinite Number of its Inhabitants, for full Twenty Years: And this evidently appears, from the continual Practice of *Belshazzar*, in indulging himself in Feasting, and Drunkenness; which, impious as he was, it is not to be supposed he would have dared to do, had there been a Scarcity, for fear of a Mutiny. A third Circumstance, which contributed greatly to the Strength of *Babylon*, and to the Besieged's imagining themselves in absolute Safety, was, its being situated on the Banks of the *Euphrates*, a large and deep River. To all these Advantages, if we add, that the Gates of the City were of solid Brass, and of an immense Thickness, and also that it con-

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50 *Of the Breach, or Observance,*

rained probably two Millions, undoubtedly above Fifteen Hundred Thousand Inhabitants, we shall have no great Room to wonder, presumptuous as most Men naturally are, that they apprehended no Danger, and derided all the empty Efforts, as they thought them, of the Besiegers.

But, to shew how much in vain, or useless, either Fortifications, Numbers, Plenty, Rivers, or any other additional Securities, which the Wit and Foresight of Man can invent, contrive, or have recourse to, are, when the *Almighty* fights against a People: *First*, The River whereon the *Babylonians* rely so much, shall no longer be a Safeguard to them; *Cyrus*, by an unparalleled Stratagem, whereof there never was any Example in History, before or since, shall find the Means to drain it quite dry, so that his Army shall advance along the very Channel, and enter the City at each End, just where the River used to pass: But even this is not sufficient; the solid brazen Gates, which shut up all the Descents, from the Keys to the *Euphrates*, and are not to be forced by any Human Art, are of themselves sufficient to render the whole Enterprize abortive. Well then, to remove this Obstacle, *Cyrus* shall make his Attack on a Night of general Riot and Revelling; and the Inhabitants and Garrison, tho' besieged, shall be so unaccountably and inexcusably negligent and forgetful, to leave them open. Well, but the Success may still be very dubious, if the Garrison are at all upon their Guard, and take the Alarm in any reasonable Time, before too many of the Enemy's Army are entered, and before they are advanced too far; why then they shall advance on each Side along the Channel, till they join each other in the very Heart of the City, before they meet with any Opposition: All these Circumstances are particularly taken Notice of, and related with great Perspicuity by the Prophet *Isaiah*.

To

To return to the miserable *Belshazzar*: We have already observed, that he used to pass his Time almost continually in Feasting, Revelling, and all Manner of Debauchery; but, upon some Account more than ordinary, at a certain Season of the Year, there was one particular Day, when the whole City were accustomed to give themselves up to Mirth, Jollity, and Rioting, and to spend the whole Night therein: Not to be behind hand, therefore, with his dissolute Subjects, on this solemn Occasion, *Belshazzar* himself made a sumptuous and splendid Entertainment for no less than a thousand of his Nobles, as we are particularly informed by the Prophet *Daniel*; and being a little elevated with the Wine, as may probably be supposed, which, added to his natural Pride and Insolence, being also willing, at this jovial Season, to carry his Excess to a greater Height, and make a farther Ostentation of his Grandeur, than he had ever yet presumed to do, he ordered the Gold and Silver Vessels, which his Grandfather *Nebuchadnezzar* had taken out of the Temple at *Jerusalem*, and which had been set apart for, and devoted to the Service of the *Living God*, to be brought before him, that himself, his Wives, and Concubines, together with his Nobles, might drink out of them, which was accordingly done.

This of itself was a gross Insult, and sacrilegious Profanation of those holy Utenils; and what *Nebuchadnezzar* himself, with all his Haughtiness and Arrogance, had never dared to attempt. But, not content with this, as if this was not enough, and resolving to add Outrage and Affront to Insult, whilst they were thus prophaning those sacred Vessels, and thereby dishonouring the *Most High*, to whose Service they were consecrated, they took that very Opportunity to praise their Gods of Gold, Silver, Brass, Iron, Wood, and Stone; as if

52 *Of the Breach, or Observance,*

they meant thereby, as undoubtedly they did, to extol those Idols above the *Living Lord* of Heaven and Earth; and to triumph over him themselves, by revelling, as it were, in his Spoils; as thinking him not able to hurt them, or make them any Way sensible of his Resentment.

But, to their inexpressible Confusion and Terror, the *Almighty* soon let them know, and that at the Expence of a Miracle, he had not only sufficient Power, but Will also, to punish such notorious Offenders against his Mercy and Long-Sufferance, and that his long-delayed Judgments, were just about to break upon their guilty Heads. *In the same Hour*, says the inspired Writer, *came forth Fingers of a Man's Hand, and wrote over against the Candlestick, upon the Plaister of the Wall of the King's Palace; and the King saw the Part of the Hand that wrote.*

It may well be imagined, as hardened in Wick- edness as *Belshazzar* seems to have been, neither he nor his Lords could behold so dreadful a Sight, without being prodigiously terrified; accordingly we find, that Instant, all his impious Haughtiness, Insolence, and high Looks, forsook him; insomuch that, as we are informed by *Daniel*, who was sent for to explain the Writing, and to see if he could administer any Comfort on so shocking an Occa- sion; *Then the King's Countenance was changed, and his Thoughts troubled him, so that the Joints of his Loins were loosed, and his Knees smote one against another.*

Nor does *Daniel*, who was an Eye Witness there- of, describe the Consternation and Horror of this abominable Prince in plainer Terms, than the Pro- phet *Isaiab* paints them in, so many Hundred Years before this dreadful Incident came to pass. *Therefore are my Loins filled with Pain; Pangs have taken hold of me, as the Pangs of a Woman that travel- leth:*

of the FIRST COMMANDMENT. 53

letb: I was bowed down at the hearing of it; I was dismayed at the seeing of it. My Heart panted; Fearfulness affrighted me; the Nights of my Pleasure hath be turned into Fear unto me. Chap. xxi. 3, 4. With what amazing Perspicuity is every Circumstance here foretold, by this divinely illuminated Writer, at such a Distance of Time beforehand! *What a Picture of the most compleat Woes, and the most consummate Misery, is here exhibited, in the Person of one of the most haughty Tyrants, and most powerful Princes of Antiquity!*

Consider this, ye purple Homicides, ye Million Murderers, who now infest the Earth, and set the World in Flames for your own private and sinister Views, and tremble: You may here find, the all-seeing Eye of Heaven, is upon all your Ways, when you little think of it; and can never have any tolerable Assurance you are not upon the Brink of Ruin and eternal Misery, but when, after a serious Review of your past Actions, your own Conscience pronounces you blameless, and you meet nothing therein wherewith to reproach yourself.

The impious *Belsazzar* himself, before the Hand-writing upon the Wall, was in the Height of his Mirth and Jollity; and thought himself, undoubtedly, as secure from any impending Harm, as the greatest of you can do, in the inmost Recesses of your Palaces; nay, even after the Explanation of it, as ominous as it was to him, and as expressly as the Translation of his Kingdom to the Enemy, then besieging his Capital, was foretold, yet as the precise Time when this Calamity was to befall him, was not named, neither any Mention made of his being to be slain, his flattering Courtiers found the Means to dissipate those gloomy Terrors, with which this shocking Denunciation of God's Vengeance, had filled him; insomuch that he was induced to

54 *Of the Breach, or Observance,*

reassume his Gaiety, and continue the Debauch, as if nothing had happened, and he was in full Security. Accordingly, we find, though this Circumstance is omitted in *Daniel*, that it is particularly taken Notice of in *Isaiab*, xxi. 5, immediately after his having described, as above, *ver.* 3, 4, *Belshazzar's* extraordinary Confusion and Consternation. *Prepare the Table*, says he, *watch in the Watch-Tower; eat, drink.* Neither is this at all surprizing, if we consider what an Infidel that Monarch was, and how prone the best Men are, by Nature, to Unbelief.

After having given the necessary Orders, therefore, for keeping a strict Watch, it could no more enter into his Head, that there was any Possibility the City should be surprized that very Night, and himself slain, than it could into any one of ours, were we even to be assured of it, by the Mouth of a Prophet, that Fifty Thousand *French* would enter the Kingdom in Four and twenty Hours, when we had no other Intimation of any such Design, than that they had drawn down such a Body of Forces into the Neighbourhood of *Calais* and *Boulogne*.

Should we not greatly distrust the Veracity of such a Prophet, though otherwise a Man of an unblemished Life and Character? Should we not even call him an idle Dreamer, Visionary, and Enthusiast: and should we not say, that after having deceived himself into a Belief, that his Reveries, proceeding only from Indigestion, were the Fruits of Divine Inspiration, he was now endeavouring to pass them as such, upon us? Should we not ask, whether these Forces had Wings; and if not, where the Vessels were to transport them? In short, should we not treat both such a Prophet, and his Message, with the utmost Contempt? We certainly

ly should; and yet we should be more inexcusable in so doing, than *Belshazzar* was on this Occasion. We profess a Belief in the only true God; he did not; and the Surprise of *Babylon* that Night, when there was not the least Appearance of Danger, seemed an Event, humanly speaking, as improbable and impossible, as that such a Body of the *French*, should come unawares upon us.

If it be said a Miracle was wrought, to convince him of his approaching Disaster, we grant it; but then let it be considered, he had no certain Rule whereby to distinguish a true Miracle from a false one; and, for aught he knew to the contrary, the Hand-writing might only be the Effect of Art-Magick, or the Delusion of his Senses; nay, as the Interpretation thereof was very disagreeable to him, it was but natural for him to be willing to flatter himself that it was so; and more especially, as the *Chaldeans* were reckoned famous for that Art, and as *Daniel*, who had explained the Writing, was thought to excel them all therein, and even was appointed Master over them.

All this being considered, it was no such Wonder, that the wretched *Belshazzar*, by the Persuasion of his flattering Courtiers, should so far recover his Spirits, as to go on with the Debauch, and put off all farther Thoughts of that alarming Denunciation for the present: What Probability was there of the Enemy's passing the *Euphrates*, penetrating into the Heart of so vast a City, which was several Miles, and advancing even to the Palace, before any Notice was given of their Approach, in the short Space of one Night? And yet all this, and more, is to be justly apprehended, by every Nation, which has God for its Enemy: Gates shall not only be left open, and unguarded, but Walls shall fall down, and not Rivers alone, but Seas shall

56 *Of the Breach, or Observance,*

be dried up, and afford a safe Passage, if the *Almighty* speaks the Word ; and this, some People would do well to keep always before their Eyes.

But, to return from whence we have digressed : The unhappy *Belshazzar*, being thus lulled again into a full and fatal Security, and instead of making a right Use of this awakening and merciful Warning, in breaking off his Sins by Repentance, and humbling himself before an angry God, which might possibly have delayed the impending Judgment ; having relapsed and plunged afresh into all Manner of Sensuality and Debauchery, thereby provoking anew the Displeasure of the *Almighty*, the Lord determines no longer to have Patience with him, but to cut him off in the midst of his beastly Pleasures, immersed, as he was, in Drunkenness and Uncleanness. Accordingly we find, in the very same Verse, wherein it is said, as by the King and his Courtiers ; *Prepare the Table, watch in the Watch-Tower, eat, drink* : There immediately follows, as the Voice of God himself, *Arise, ye Princes, anoint the Shield.*

The great Commanders, and mighty Men of War, march under the Conduct and Guidance of the *Almighty* himself ; they meet with no Opposition ; they enter the City, and penetrate even to the Palace, which is in the Heart thereof, and several Miles from the Gates, before any Notice is given of their Approach ; the numerous Garrison, which consists of a mixed Multitude of different Nations, surprized and dismayed, instead of making any Resistance, betake themselves to flight, and escape as fast as they can to their own Countries ; whilst the *Babylonians*, who continue faithful, and are devoted to Destruction, undergo a general Massacre, themselves, their Wives, and Children ; and their Houses are given up to be plundered.

Nay,

of the FIRST COMMANDMENT. 57

Nay, as if it is not enough for the Punishment of so impious a Nation, and their sacrilegious King, that no Mercy is to be extended to any one of them, not even to sucking Babes, or Infants in the Womb, the Women are likewise to be abandoned to the Licentiousness and Lust of the Soldiers, before they have the Consolation of being put to Death : Of all these Particulars, though no Mention is made thereof in *Daniel*, we are minutely informed in the Prophet *Isaiab* ; even to the total Extinction of the Royal Family, and the Denial of so much as Burial to *Belshazzar* himself ; see Chap. xiii. to the End, and Chap. xiv. from Verse 4, to 27 inclusive. Such was the Chastisement and Desolation of that vast and magnificent City in general, for their inhuman Cruelty to the *Israelites*, and of their haughty and superlatively wicked Tyrant in particular, for his unparalleled and more than monstrous Attempt to insult over the Majesty of Heaven, and his therein notorious Breach of the First Commandment.

The next Instance we shall produce, of the signal and exemplary Vengeance of Heaven, upon the Transgressors of this Law, shall be that of *Holofernes*, that haughty and blasphemous General of the *Affrians*, in the Reign of a former *Nebuchadnezzar* ; for this seems to have been the Name assumed by all the *Affrian* Monarchs, as *Pharaoh* was by those of *Egypt*, and *Cæsar* by the Emperors of *Rome*. This Prince, who is called in Profane History *Saosduchinus*, having gained a great Victory over *Arphaxad*, or *Abraartes*, King of the *Medes*, wherein the latter was himself slain ; after having dedicated four Months to Feasting and Revelling, recalling to Mind, how he had vowed to take Revenge upon all those Nations, who, having been sent to for that Purpose, had refused to join him with their Forces in his Expedition against the *Medes*, appointed the beforementioned *Holofernes* General of

58 *Of the Breach, or Observance,*

his Armies; and sent him with a prodigious Body of Troops to put that his Vow in Execution: Giving him, at the same Time, a strict Charge not to spare any who offered to make the least Resistance.

Having received this Command then, this General set out at the Head of an Hundred and Twenty Thousand Foot, and Twelve Thousand Horse, fully determined punctually to execute the Will of his Master. Accordingly, having over-run a great Part of *Asia Minor*, and all *Syria*, with incredible Rapidity, and having put all to the Sword, who dared in the least to oppose him, he struck such a Terror into *Tyre* and *Sidon*, and all the neighbouring Nations, that they sent Ambassadors to him, with the humblest Offers of Submission, imploring him for Peace, even upon his own Terms. And it is very possible, the *Jews* themselves might have followed their Example, but that *Holofernes*, in order to curry Favour with his Master, and willing even to exceed his Commands, at least, as far as appears, had subjoined another Condition of Obedience, to which all those who were inclined to lay down their Arms, were to submit,

This was, that all the Nations who acknowledged *Nebuchadnezzar* as their Sovereign, should likewise worship him as their God. Now this was an Article, with which the *Jews* of those Days, who had lately severely suffered for Idolatry, and were then zealous for the *Living Lord*, neither could nor would by any Means comply; wherefore they prepare in Time for their Defence, by storing themselves with Provision; and fortifying the Passes; so that it was no easy Matter to get at them. Besides this, they have recourse to another Method, no less effectual and prevalent than the former; which was to humble themselves before Heaven by Fasting
and

and Prayer, and fervently to implore its Protection against their impious and idolatrous Enemies.

The haughty General of the *Affyrians*, who had before met with little or no Opposition, being informed of these martial Preparations of the *Jews*, and of their Resolution to withstand him, was greatly surprized and incensed thereat, and therefore immediately calls a Council of War, wherein he enquires who, and what they were; wherein their Strength consisted; who was their King, and who commanded their Army?

Now it happened, amongst those who had submitted to *Holofernes*, and joined him with their Forces, was one *Athior*, Captain of the *Ammonites*, who gave him a full, but succinct Account, of the Origin, Religion, Transactions, Sufferings, and astonishing Deliverances of the *Jews*, from their being in Bondage to *Pharaoh*, till that Day; concluding the whole with this salutary Advice, to attack them if they had any way sinned against their God; but, if not, to let them alone, and pass them by, lest he should defend them, as he had so often done before, and they should be defeated shamefully, and become the Scorn of the World. This ingenuous, bold, and sincere Answer, not only highly displeased *Holofernes*, but the whole Assembly, insomuch, that they demanded to have him put to Death; and declared on the contrary, especially the *Mobabites* and *Edomites*, their Neighbours, but most inveterate Enemies, that the *Jews* were a despicable People, who had no Strength in them, and whom *Holofernes*, with his Army, might not only easily defeat, but utterly destroy, or carry away captive.

The Tumult, however, being at last appeased, the proud *Holofernes*, who had already come to a Resolution within himself what he would do, in or-

60 *Of the Breach, or Observance,*

der to shew the greater Contempt, not only of the *Jews* themselves, but of *Achior*, who had represented their God as able to defend them, and even of that God himself, thus haughtily addressed himself to that Captain: *And who art thou, Achior, and the Hirelings of Ephraim, that thou hast prophesied amongst us as Today, and hast said that we should not make War with the People of Israel, because their God will defend them? And who is God, but Nebuchadnezzar? He will send his Power, and he will destroy them from the Face of the Earth; and their God shall not deliver them: But we his Servants will destroy them as one Man, for they are not able to sustain the Power of our Horses.*

After this insolent and blasphemous Speech, with much more to the same Purpose, to shew how little Doubt he had of overcoming, and utterly extirpating the *Jews*, in spite of the Assistance of their God, he tells *Achior*, "He shall see his Face no more till he takes Vengeance of that Nation; and bids him be of good Heart, if he verily thinks they shall not fall into his Hands, for he will cause him to be delivered up to the *Jews*, and he shall not be destroyed, till he is destroyed together with them." Accordingly, he kept his Word, immediately ordering his Servants to convey him directly to the Passes, and there leave him, that he might fall into the Hands of the Inhabitants of *Betulia*, which was done forthwith.

But what was the Effect of all this Insolence and vain Boasting in this impious and prophane Exalter of himself against the *Almighty*, his Creator? Why, the great Lord of Heaven and Earth laughs him to Scorn, and delivers him into the Hands of *Judith*, a weak Woman; making her Beauty a Snare for him, wherewith to intrap his Life, inso-much that, whilst he thought carnally to have enjoyed

of the FIRST COMMANDMENT. 61

joyed her, and for very Rapture at the Expectation thereof, had indulged himself highly in Feasting and Revelling, even beyond his ordinary Custom, the Fumes of the Wine, whereof he had drank to Excess, getting into his Head, lulled him into a sound Sleep, from which he was never to awake, till his guilty and blasphemous Soul launched into a dreadful Eternity.

In short, that courageous Heroine, the fair *Judith*, whom he intended to have defiled, and made a Prey to his filthy Lust, being left alone in his Tent, and taking Advantage of his Intoxication, became a sufficient Instrument, in the Hands of that God whom he had impiously set at Defiance, to chastise his audacious Blasphemy, and contemptuous Violation of the First Commandment; by severing that haughty Head from his Body, with his own Falchion, which he had dared to exalt against the *Most High*. Such was the miserable End of this insolent Blasphemer, which was followed by the shameful Defeat of his numerous Army, by that Handsful of *Jews*, whom he had so highly contemned; and the hanging up his lifeless Head upon the Walls of *Bethulia*, to become the Gazingstock and Maygame of all the People of *Israel*.

Another Instance, full as remarkable, and indeed rather more of the Divine Vengeance, upon the Breakers of this Law, was, in the Person of *Heliodorus*, Treasurer to *Selucus Philopater*, King of *Syria*, who being sent by that Monarch, upon an Information from a traiterous *Jew*, of the immense Treasure that was lodged in the Temple of *Jerusalem*, to fetch away that sacred Depositum, and being accompanied by a numerous Guard for that Purpose, when all Intreaties and Remonstrances availed nothing, to prevent so sacrilegious an Attempt, was miraculously opposed by Heaven itself, which

62 *Of the Breach, or Observance,*

which undertook the Defence of that awful Place. For, behold, just as he was forcing his Way into the Treasury, there appeared to them the Figure of an high mettled Steed, richly caparisoned, whereon was mounted a Man in compleat Armour, all of Gold, which, rearing up, struck at *Heliodorus* fiercely with his Fore-feet; and at the same Time were seen two young Men, of exquisite Beauty, who standing on each Side of the Treasurer, lashed him severely with Whips, till he fell speechless to the Ground.

Thus was this audacious Prophaner of God's holy Temple, and Affronter of the Majesty of Heaven, though attended by a numerous Train of Guards, chastised in the most exemplary Manner, and reduced to a most miserable Condition, without its being in the Power of any of them, either to prevent it, or afford him any Assistance; but, cast to the Ground, speechless, and without any Sign of Life, he lay a wretched Object to behold, and manifest Instance of the Divine Power, without any Possibility of Relief, till the venerable High Priest, good *Onias*, whose earnest Representations he had before despised, was prevailed on to become his Intercessor with that God, whom he had so heinously insulted, for Pardon and Mercy. Nor did the King himself, who had ordered this Sacrilege to be committed, and who, notwithstanding this miraculous Disappointment, was inclinable still to persist in his impious Design, had he not been dissuaded from it by his Treasurer, escape with Impunity.

In effect, as his Inclination to persevere in the same Wickedness, not deterred from it, by such visible Marks of the divine Displeasure, as had been manifested on *Heliodorus*, considerably aggravated his Guilt, and shewed a Disposition to oppose

pose even Heaven itself, the *Almighty* made the very Man, whom he had commanded to plunder the Temple, his Instrument to execute his Vengeance, for that execrable Attempt, upon the Head of that wicked Prince who had ordered it. Accordingly, that Traytor, taking Advantage of the Absence of the two next Heirs to the Crown, (one of whom, *Demetrius*, the King's Son, had been sent to *Rome* as an Hostage, in lieu of *Antiochus Epiphanes*, younger Brother to *Seleucus*, who had resided there in that Capacity thirteen Years, but was now wanted at Home, though not yet arrived;) that Traytor *Heliiodorus*, we say, taking Advantage of this their Absence, imagined he might easily make use of this commodious Interval, to set up for himself; and this he did by poisoning his Master, *Seleucus Philopater*, and seizing upon his Crown; which, however, he did not usurp long, being driven from it by the Kings *Eumenes* and *Attalus*, who seated *Antiochus Epiphanes* upon it. Such was the Issue and Reward of that intended Sacrilege, and unjust Rapine, both in the Treasurer who endeavoured to execute it, and the Tyrant who commanded it; both being made memorable Examples of that Divine Indignation, which hangs continually over the Heads of all those who dare audaciously profane the Temple of the *Most High*, and by so doing, shew themselves notoriously guilty of breaking the First Commandment.

The next Instance we shall produce of the dreadful Consequences of transgressing this sacred Law, shall be in the Person of *Antiochus Epiphanes* beforementioned, Brother and Successor to *Seleucus Philopater*, whom he also followed in his sacrilegious Attempts, and miserable End. This outrageous and most execrable Tyrant, who became a no less remarkable Monument of the Divine Vengeance than the foregoing, not taking Warning by the

64 *Of the Breach, or Observance,*

the Punishment that befel his Brother and Predecessor; nor yet by the miraculous Chastisement of *Helioderus*, and the most exemplary Proof of that supernatural Power, which perpetually watched over the Preservation of the holy Temple, and the true Religion; but treading exactly in the same execrable Steps, and even surpassing his Brother in all Manner of Impiety and Wickedness, resolved to wreak his Vengeance on the *Jews*, who had not in anywise offended him.

But, as nothing is more easy than to make a Handle of any Thing, when one is resolved upon quarrelling, so this execrable Tyrant, the lively and genuine Type of *Antichrist*, having been falsely informed, that *Judea* had revolted against him, for which there was no other Foundation, than that *Jason*, who had wickedly supplanted his Brother, the good High Priest *Onias*, and was himself undermined in his Turn, by his equally wicked Brother *Menelaus*, had raised a Body of Forces to dispossess him of his Office, wherewith he had made himself Master of *Jerusalem*, all but the Castle: This execrable Tyrant then, we say, having been thus falsely informed, as also that the *Jews*, upon a flying Report of his Death, whilst he was employed about his War in *Egypt*, and being greatly exasperated thereat, without vouchsafing to enquire whether these Rumours were true, or not, resolved to turn his Arms against them, and, if possible, to exterminate the whole Nation.

Accordingly he invaded *Judea* with a diabolical Fury, laid Siege to *Jerusalem*, took it by Storm, and with unparalleled Barbarity, abandoned it for three Days to the Rage of his Soldiers, whom he had before commanded to give no Quarter to Young or Old, Man or Woman; insomuch that there fell by the Sword no less than Fourscore Thousand, of
all

of the FIRST COMMANDMENT. 65

all Ages and Sexes; besides Forty Thousand that were taken Prisoners, and an equal Number that were sold for Slaves. However, not satisfied even with this unprecedented Inhumanity, nor yet with his impious Prophanation of the Temple, by entering into the *Holy of Holies*; nor with adding Sacrilege to Prophanation, by carrying away the golden Altar whereon they offered Frankincense, with the Table of Shew-Bread, the Candlestick of Seven Branches, and all the sacred Vessels and Utensils, likewise of the same precious Metal, which had been the Gift of divers Monarchs; this Monster of Cruelty, we say, not satisfied with all these, and without having any fresh Occasion of Offence given him, resolved to make the innocent *Jews* feel once more, the dreadful Effects of his merciless Disposition.

What induced him to this was, his being highly exasperated at having been forced much against his Will, by the Interposition of the *Romans* his Conquerors, to desist from his intended Reduction of the Kingdom of *Egypt*, which he had almost wholly over-run, and whereof he thought himself sure. His natural wicked Temper, therefore, being greatly imbittered by this mortifying Disappointment, this impious and inhuman Tyrant, at his Return from that Kingdom, being to march through *Palestine*, dispatched *Apollonius*, one of the chief Noblemen of his Court, and, as it appears, a proper Instrument for such an abominable Master, at the Head of Twenty two Thousand Men, with Orders to destroy all the Men, and set to Sale all the Women and Children.

The inhuman *Apollonius* having received this Command, and being sufficiently inclined of himself punctually to execute it, that the poor innocent Victims, not being upon their Guard, might
neither

66 *Of the Breach, or Observance,*

neither hide themselves, nor escape, kept his bloody Commission secret at his first Arrival, determining not to put it in Execution till the *Sabbath Day*, well knowing he should then find his destined Prey in the Synagogues, none of the *Jews* who were able to stir out, staying at Home at that Time. But then this Butcher of Mankind, equally destitute of Religion and Humanity, at the very Moment that the whole Body of the People, not in the least apprehensive of the intended Massacre, as they were guiltless of any Crime, and without Intention of offending any one themselves, being employed, on the contrary, in offering up their Prayers and Praises to their Great Creator; at the very Moment these poor harmless Sheep, were thus peaceably assembled at their Divine Worship, this hellish Minister of an incarnate Devil, let loose all his Soldiers upon them, with a strict Charge to cut in Pieces all the Men, and seize all the Women and Children, in order to their being exposed to Sale.

This inhuman Command was executed with the utmost Severity and Barbarity; not a single Man, whom they could meet with, escaping the general Butchery; insomuch that every Part of the Town streamed with Blood: This done the City was given up to be plundered; and, after all the rich Moveables were carried off, Fire was set to divers Parts of it. What Houses, or Remains of Houses, were yet standing, after the Devastation by the Flames, were demolished; and with the Ruins, was built a strong Fortress on the Top of one of the Hills of *David*, which was just opposite to the Temple, and commanded it. Herein that impious and barbarous Wretch, *Apollonius*, placed a strong Garrison, not only with Design to keep in Awe the whole *Jewish* Nation, but likewise to watch strictly over, and destroy all, who came to worship the *Living God*.

Accord-

of the FIRST COMMANDMENT. 67

Accordingly, whenever any approached thereto, the Garrison rushed out, and cruelly butchering them, threw their Blood over every Part of the Sanctuary, or *Holy of Holies*; polluting it also by all other Means possible: Then was a Stop put both to the Morning and Evening Sacrifices, as was prophesied many Years before by *Daniel*, and the Abomination of Desolation set up in the *Holy Place*; insomuch that no true Worshipper durst come near it. Thus, this impious Tyrant, and his as wicked Agents, not content with treating their Fellow-Creatures with all imaginable Cruelty, waged War, in a Manner, with the *Most High* God himself; and, as if it was not enough, not to acknowledge and serve him themselves, resolved to deter all others from doing it, even at the Peril of their Lives.

But even this was not sufficient for the hellish Rage wherewith *Antiochus* was animated; the bare Prevention of the outward Worship of the *True* God, in his People, would not satisfy him; no, he was determined, not only to force them to forbear from the Service of their Creator, but also to compel them to adore, or pretend to adore, the same false Deities with himself; nay, with such implacable Malice, was this savage Monster actuated towards that unfortunate Nation, that without an implicit Obedience to such his impious Command, which he was pretty well assured, the *Jews*, the most tenacious of their Religion of any People upon Earth, would never pay, that he fully purposed, on their Non-compliance therewith, utterly to extirpate them, and their Worship.

But did this Giant in Iniquity, whom we shall soon see humbled to the Dust, know with whom he had then set himself at open Defiance? Did he consider, that in Imitation of the fabulous *Titan* of Antiquity, he was then denouncing War against Heaven

68 *Of the Breach, or Observance,*

Heaven itself? That he was contending, not with the *Romans*, who, nevertheless, though mere Men, had been able to wrest a Kingdom out of his Hand with a Word, but with a Power, who, with the Breath of his Mouth, could, in a Moment, precipitate him from the Height of Glory and Grandeur to the lowest Abyss of Misery and Wretchedness; could render him, in an Instant, no longer the Object of Fear, or Reverence, but of Scorn and Contempt, to the very People against whom he was then breathing nothing but Slaughter; nay, which is yet worse, the Object of Loathing and Abhorrence to the meanest Slaves about him, and even to himself? No, he never reflected seriously, that there was a Possibility of his undergoing so severe and deplorable a Reverse of Fortune; and for Want of this salutary, though mortifying Thought, behold him posting on to inevitable Destruction, and endless Woe; a memorable and singular Example of the Divine Vengeance; and a wholesome though perhaps disagreeable Monitory, to all succeeding Princes, not to exalt themselves against the *Most High*.

Heaven did not, however, think fit to put an immediate Stop to the impious Career of this abominable Tyrant; no, the Lord being willing, for a Season, to expose the Faith and Obedience of his People to a severe and fiery Trial, permitted this Miscreant, more like a destroying Angel, than any thing Human, to exercise his utmost Barbarity upon them. Accordingly, in order to enforce the Execution of the beforementioned irreligious and infamous Decree, *Antiochus* sent one of his internal Emisseries, *Athenæus* by Name, into *Judea* and *Samarina*, to see it punctually obeyed.

As for the *Samaritans*, they were so far from shewing any Reluctance to comply therewith, that they

of the FIRST COMMANDMENT. 69

they presented a Petition to *Epiphanes*, wherein they declared themselves not to be *Jews*; and desired their Temple on Mount *Gerizim*, which was built to prevent the *Israelites* going up to *Jerusalem* to worship, might be consecrated to *Jupiter*, the *Protector of Strangers*. But the Generality of the People in *Judea*, were far from following this wicked Example; many of whom determined to submit to the most cruel Death, rather than comply therewith.

One of these, *Mattathias* by Name, a Priest who dwelt at *Modin*, being summoned amongst the rest, to conform to the King's Command, together with his five Sons, all Men grown, and burning with an ardent Zeal for the Law of God, resolutely answered, with a loud Voice, "Though all the Nations upon Earth should obey *Antiochus*, and all the People of *Israel* should forsake the Law of their Forefathers, yet would himself, with his Sons, and Brethren, adhere inviolably thereto."

Not satisfied with this undaunted Declaration, upon seeing a *Jew* approach the *Pagan* Altar, to sacrifice thereon as required, being transported with a just and holy Indignation, after the Example of *Phineas*, he rushed upon the Apostate, and slew him; after which, being assisted by his Sons, and some others, he fell likewise upon the King's Commissioner, and his Followers, and having dispatched them, pulled down the Altar: This done, proclaiming aloud in the City, *Whoever is zealous of the Law, and maintaineth the Covenant, let him follow me*; he withdrew into the Mountains, where he and his Sons bravely maintained themselves, in spite of all the Forces *Antiochus* could send against them; and laid the Foundation for the Re-establishment of the *Jewish* Government and Religion. Nay, so highly

highly did Heaven approve of, and prosper this their Undertaking, and the heroic Zeal they had manifested for the Divine Glory, that supporting them with incredible Success, and miraculous Protection against all their Enemies, they were enabled to preserve the Administration of Affairs in their Family, called from one of their Ancestors, *Asmonus*, the *Asmonean* Race, first under the Title of High Priests, and afterwards of Kings, till the Time of *Herod the Son of Antipater*, an *Idumean*, upon whom it was conferred by *Mark Anthony*, just before the Birth of the Saviour of Mankind.

But *Mattathias* and his Family, were not the only Persons who signalized themselves, though in a different Way, by refusing to comply with this impious Decree; divers others, young and old, Men and Women, with a Constancy not to be shaken by the utmost Terrors, determined rather to expire in the most exquisite Tortures, than, by conforming thereto, to violate the First Commandment. Amongst the Foremost of these, the venerable *Eleazar*, a Doctor of the Law, of Ninety Years of Age, and of an exemplary Life, and unblemished Character, eminently distinguished himself.

Many Intreaties were, at first, used with this ancient Father, whose very Look would have moved Compassion in any, but such as were worse than Savages, to induce him to comply with the Tyrant's Command, by eating Swine's Flesh, which had been offered to Idols; but he, preferring Obedience to the Law of the King of Kings, whereby this was forbidden, before a servile Compliance with the Will of any earthly Prince, absolutely refused. Hereupon, they who were ordered to see this Injunction put in Force, having been many Years acquainted with him, begged him to bring
some

of the FIRST COMMANDMENT. 71

some of his own Provision, and eat of that before them, that it might be imagined by the People, he had partaken of the Sacrifice, pursuant to the Decree of *Epiphanes*, and he might thereby save his Life; but this venerable Hero, detesting such an impious Prevarication and Collusion, whereby many might have been induced, after his supposed Example, to disobey the Divine Law, would not in any wise give Ear to such a wicked Deceit. Enraged, at this his unshaken Perseverance in well-doing, his quondam Friends changing, on a sudden, the Good will they bore him a little before, into Hatred, hurried him away to the Place of Execution, where, after having patiently endured the most cruel Torments, he resigned his Breath; leaving to all his Countrymen a glorious Example of Virtue, and holy Resolution.

Nor less remarkable, or edifying, was the Instance of a certain *Jewish* Matron, and her seven Sons, who were all seized in one Day, and dragged before *Antiochus*, who caused them to be cruelly scourged, in order to compel them to pollute themselves, by partaking of his idolatrous Feasts, notwithstanding which, they all resolutely refused to comply. Highly exasperated thereat, the furious Tyrant, beginning with the eldest, determined to put them to the cruellest of Deaths; and first he caused his Tongue to be cut out, and the Extremities of his Limbs severed from his Body; thus maimed in every Part, but yet alive, he was brought to a large Pan, which was prepared for that Purpose, and placed therein upon the Fire, till he was fryed to Death, in the Presence of his Mother and Brethren, who, in the mean while, were exhorting each other to die manfully for their Religion.

The second was then seized, and after the Hair and Skin were torn from the Crown of his Head,

was

was asked whether he would comply; which having refused, he was then tortured in the same Manner with the former; professing, at the last Gasps, his firm Belief, that though he suffered for God upon Earth, he would raise him up to everlasting Life. The Executioner then proceeds to the Third, who, being commanded, readily put out his Tongue, and stretched out his Hands to be cut off; bravely crying out, "These I received from Heaven, and for God's Laws, I despise them; hoping from him to have them again." Then was the Fourth mangled and tormented in the same Manner; crying out, when just ready to die, "It is good, being put to Death by Men, to look for Hope from God, to be raised up again by him; as for thee, thou shalt have no Resurrection to Life." The Fifth being next equally mangled and tortured, said boldly to the Tyrant, "Thou hast Power over Men, though thou art corruptible, but think not our Nation is forsaken of God; but abide a while, and behold his great Power, how he will torment thee, and thy Seed." The Sixth then succeeded to the same fiery Trial, who being ready to expire, cried out, "Be not deceived without Cause; for we suffer these Things for ourselves, having sinned against our God: wherefore he permits us to be thus punished; but think not thou, that darest even to strive with the *Almighty*, that thou shalt escape with Impunity."

All this while the Mother, who had been the Spectator, by Compulsion, of this inhuman Tragedy, supported the Sight with invincible Patience, and incredible Resolution; being upheld by her firm Trust and Confidence in Heaven; insomuch, that she constantly exhorted them to Perseverance in the same glorious Course; and though far from being

being destitute of Maternal Tenderness, animated them with a more than Masculine Courage, by Words to this Effect: "I cannot, by any Means, conceive, in what Manner you was formed in my Womb; for it was not in my Power either to inspire you with a Soul, animate you with Life, or fashion your Limbs: No, this was all far beyond the Art of Man, and consequently must be the Work of our all-wise Creator; and doubtless, the same omnipotent and merciful Being, who first made Man after his own Image, and called forth every Thing we see, out of Nothing, will one Day restore you again to Life, of his infinite Goodness, to reward you for having despised it here, for the sake of observing his holy Commands."

Six of her Sons having thus expired under the most inhuman Torments, and there still remaining her seventh and youngest Child, the Tyrant *Antiochus* left no Means untried, to prevail on him to forsake the Law of his Fathers, pollute himself by eating Swine's Flesh, and embrace his false Religion. To this end, he not only promised, but assured him with Oaths, that, on his Compliance, he would promote him to Riches, Honour, and Power, and repose a Trust and Confidence in him: And being fearful, lest all this should not be sufficient, the young Hero seeming equally unmoved, both by his Promises and Threatnings, the Tyrant addressed himself to the Mother, and exhorted her, to advise, that her last remaining Child, to avoid the same Fate as his Brethren, and save his own Life, by a timely Obedience to his Command; whereupon, that glorious Heroine promised him, that she would indeed give him the most salutary Counsel in her Power.

Accordingly, going up to her Son, and directing her Speech to him in the *Jewish* Language, full of

74 *Of the Breach, or Observance,*

a noble Contempt of the Tyrant, and his utmost Cruelty, she thus confirmed him in his Resolution, to suffer all Things, rather than forsake the true Religion, and worship Devils: "Have Pity on
" me, O my Son! on me, who not only bore you
" Nine Months in my Womb, but nourished you
" for Three Years, with Milk from my Breasts, and
" brought you up ever since to Man's Estate, and
" took due Care of your Education. I conjure
" you, therefore, my dear Child, consider the
" Heavens and the Earth, and all that is contained
" therein, how they were created by an Almighty
" God out of Nothing, as was Man likewise of the
" Dust of the Earth. Fear not then, my Son, this
" bloody Tyrant, and cruel Executioner, neither
" dishonour thy Brethren and Family, by a base
" and cowardly Compliance with the King's impi-
" ous Commands; but, being worthy of thy Bre-
" thren, do thou follow their glorious Example,
" by submitting chearfully to Death; that, by the
" Divine Mercy, I may receive thee again with
" them, in another and better World."

Hereupon, even whilst she was thus speaking, the young Man, strongly animated by her pious Example and Counsel, cried out aloud, "For
" what wait ye? I will not obey the King's Com-
" mand, but the Divine Law, that was given our
" Forefathers by *Moses*." Then addressing him-
" self directly to the King, who was present, "And
" as for thee (pursued he) who hast been the wick-
" ed Author of all the Calamities of the *Hebrews*,
" thou shalt not escape the Vengeance of the *Al-*
" *mighty*. Our Sufferings indeed are just, as they
" are the due Reward of our Sins; nevertheless,
" though the *Living* God be angry with us for a
" Time, in order to chastise, correct, and reform
" us, his Wrath will soon be appeased, and he will
" be reconciled again to us his People.

But

of the FIRST COMMANDMENT. 75

“ But as for thee, I repeat it once more, thou
“ most wicked, and most impious of all Men, be not
“ exalted without a Cause, nor elate with uncer-
“ tain Hopes, after lifting up thy Hands against the
“ Servants of the Most High God ; for thou hast
“ not yet escaped the Judgment of the *Almighty*,
“ whose Eyes are over all the Works of the Chil-
“ dren of Men. As to my Brethren, who have ex-
“ pired under thy Tortures, after a Moment’s Suf-
“ fering here, they now taste eternal Joys, having
“ died under the Covenant of everlasting Life ;
“ whilst thou, through the just Judgment of God,
“ shalt receive the due Reward of thy Pride and
“ Impiety. And I myself also, in Imitation of my
“ Brethren, am now ready freely to give up my
“ Body and Life for the Laws of my Forefathers ;
“ humbly beseeching *Almighty God*, that he would
“ soon extend his Mercy to our Nation ; and force
“ thee, by various Torments and Plagues, to confess
“ that he alone is the *Living God* ; as also that his
“ Anger, which is justly fallen upon the *Hebrews*
“ for their Sins and Wickedness, may terminate
“ with my Death and Sufferings, and those of my
“ Brethren.”

It may well be imagined, that so cruel a Tyrant, enraged and exasperated to the Height at finding himself so disappointed, mocked, and insulted, would wreak his utmost Vengeance upon the helpless Object of his Fury ; accordingly he caused this young Man to be tortured yet more grievously than any of his Brethren : After which, to close the bloody Scene (at least for that Time) and to shew that no Age nor Sex should escape his Barbarity, he caused the Mother likewise, who had already suffered the worst of Torments, in being forced to be Witness to the Agonies and Murder of her seven hopeful Children, to suffer Death also in the same Manner.

76 *Of the Breach, or Observance,*

But it was not long before the Divine Justice overtook this cruel and abominable Tyrant. Persecuter, Murderer, and Blasphemer, and tortured him in as grievous a Manner, as he had many Hundreds of the *Jews*; forcing this Monster of Cruelty and Inhumanity, who before neither regarded God nor Man, to confess, though much against his Will, and it is to be feared, when it was too late, *that it is fit to be subject unto the ALMIGHTY, and that Man, who is mortal, should not think of himself as if he were God.* A Speech, which it were greatly to be wished, that some modern Princes, who tread too much in the Steps of this impious and bloody Tyrant, would keep perpetually in their Remembrance; to the end, that the Fear of meeting with the like Fate from the Hands of Providence, might deter them from continuing any longer the Pests of Human Society, and spreading Desolation all over the World, like a destroying Angel.

In effect, this most wicked of all Princes, who for his signal Impiety, and bloody Persecution of the Church of God, is set forth to us in the Scriptures as an apt Type of *Antichrist*, who in After-Ages is to afflict and harraßs the Christian Church, soon after filled up the Measure of his Iniquities, by his desperate and monstrous Resolutions to persist in his Hatred and Cruelty to the People of God; and became a most remarkable Example of his Vengeance, and of that exquisite Misery which all must expect, who dare to exalt themselves against Heaven. For, whilst he was absent in *Armenia*, and *Persia*, whither he went not only to levy the Tribute, which had not been paid regularly, but with Design to plunder the Temple of *Elymais*, where, as he had been informed, immense Riches had been repositied, *Judas Maccabeus*, who, at the Head of a few faithful *Jews*, had taken up Arms in Defence of the true Religion, defeated *Apollonius* Governor of *Samaria*,
and

and *Seron*, a General of the Syrian Army. The News of this double Overthrow being brought to *Antiochus*, highly exasperated against the whole Jewish Nation, and bent upon Revenge, he levied a vast Army, but Money falling short for the Payment thereof, was obliged to divide his Forces, and send only one Part of it against them, under the Command of *Lysias*, one of the Royal Blood, whilst with the other he went into *Armenia*, which had revolted against him.

Lysias, in Obedience to the Orders he had received, which were no less than to exterminate the whole Race of the *Hebrews*, or transplant them, by selling them as Slaves into other Countries, sent *Ptolomy Macron* at the Head of Forty Thousand Foot, and Seven Thousand Horse into *Judea*, to put the King's Commands in Execution. And *Ptolomy*, for the greater Dispatch, detached *Nicanor*, as his Lieutenant General, with Twenty Thousand Men, giving him, as an Assistant, one *Gorgias*, a veteran Officer, of consummate Experience.

But to see how vain are the Counsels of Men, when God is not called to the Consultation; this formidable Detachment, which thought to have devoured *Judas*, and his Handful of intrepid Warriors, who put their whole Trust in Heaven, were shamefully defeated by them, and *Nicanor* forced to fly with Ignominy and Grief to *Antiochus*. Not content with this, after giving due Thanks to Almighty God, and solemnizing the Sabbath in the most devout Manner, *Judas* having heard that *Timotheus* and *Bacchides*, two other Generals, were coming against him, marched out to meet them, utterly overthrew them, put to the Sword above Twenty Thousand, and returned back in Triumph, with vast Spoils, which he piously distributed equally, amongst the Ancient, the Maimed, the

Widows, and Orphans, as well as amongst his own Men.

Enraged at these repeated Overthrows, and zealous to put the King's impious Commands in Execution, in spite of all Opposition, *Lyfias* himself resolved to march against him, with no less than Sixty Thousand Foot, and Five Thousand Horse, all choice Troops; a Power sufficient, one would think, to have swallowed them up. But vain is the Help of Man without the Protection of Heaven! Accordingly *Judas*, no ways dismayed at their Multitudes, boldly marched against them, at the Head of only Ten Thousand Men, and put them shamefully to flight, with the Slaughter of Five Thousand *Syrians*.

During these Transactions, the haughty and impious *Antiochus* having been at *Elymais*, with Intent to plunder the Temple, as was before observed, his Design having taken vent, met with a shameful Repulse; the Inhabitants of the City and Country adjacent, taking up Arms in Defence of their Temple, and driving him away with Ignominy. Thunderstruck at this Disgrace, and exasperated at his Disappointment, he retired to *Ecbatane*, where he received the unwelcome News of the Defeat of *Nicanor* and *Timotheus*. This incensing him yet more, he resolved to be fully revenged upon the *Jews* for all; and accordingly ordered his Army to march, with the utmost Expedition, towards *Judea*.

But he had not got beyond *Babylon*, when he received the yet more mortifying Account of the Overthrow of *Lyfias*; and, which was yet worse, that the *Jews* had retaken the Temple of *Jerusalem*, thrown down all the Altars and Idols he had set up there, purged the Sanctuary, and re-established their ancient Worship. This News increasing his
Fury

of the FIRST COMMANDMENT. 79

Fury beyond all Bounds, he immediately ordered his Charioteer to drive on with the utmost Speed, that he might the sooner satiate his Vengeance, vowing to make *Jerusalem* the common Burying-Place of the whole *Jewish* Nation, and not leave a single Inhabitant therein.

Scarce had he uttered this shocking Expression, before this wicked Monster, whom the Judgments of Heaven now followed, was struck with an incurable and invisible Plague, labouring under the most exquisite Pains in the Stomach and Bowels. However, nothing amended by this severe Reproof, neither seeing the Hand of Divine Justice in this Visitation, but suffering himself to be hurried away by the wild Transports of his Fury, and breathing nothing but Revenge against the whole Race of the *Jews*, he still continued to give Orders for proceeding onwards with all Expedition: But as the Horses flew along full Speed, he was tossed by a sudden Jolt from the Chariot, and bruised grievously all over, so that he was forced to be put into a Litter, where he suffered inexpressible Torments.

At length, so dreadful was his Condition, that Worms bred in every Part of him, his Flesh rotting away Piece-meal, till the Stench grew so great, that it became intollerable to his whole Army, and even at last to himself. Then, and not till then, did this impious Monster begin to come to himself, and acknowledge there was one in Heaven above him: *It is fit*, says he, as was before observed, *to be subject unto God, and that Man, who is mortal, should not think himself as if he were God.* It was now however somewhat of the latest; for we are assured by the Writer of the *Maccabees*, if he had at all the Gift of Inspiration, (and it was never yet decided to the contrary) that *this wicked Person vowed unto the Lord, who would now no more have Mercy upon him.*

80 *Of the Breach, or Observance,*

In effect, as if he thought he could impose upon the *Almighty* himself, as he had often done upon Man, particularly upon his Nephew *Ptolomy Philometor*, King of *Egypt*, he promised to exert his utmost Liberality and Favour towards the *Jews*, God's chosen People; to enrich the Temple with most precious Gifts, in Compensation for having most sacrilegiously plundered it; to defray, out of his own Revenues, the Sums necessary for all their Sacrifices; and even to turn *Jew* himself, and travel throughout the World, to declare the mighty Power of the God of *Israel*.

Alas, poor Wretch! little did he know, that the *Almighty* not only saw the inmost Secrets of his Heart then, but had expressly and minutely foretold all his Abominations, by the Mouth of the Prophet *Daniel*, many Years before he or his Forefathers were born! Heaven therefore not being to be imposed on, as he had lived *wickedly* and *impiously*, he died *miserably* and *terribly*, in a strange Country, in the Mountains, leaving this useful Example to all future Princes, not to exalt themselves above the *Most High*, by the Persecution of a People, which he looks upon as his own, and consequently as a *most benious Violation* of the First Commandment; since it is no less than actual Rebellion, and attempting to wage War even with God himself.

The last Example we shall cite at the present, of the dreadful Effects of the Breach of this Divine Mandate, though we might swell the Catalogue with innumerable Instances, both from Ancient and Modern History, shall be that of *Herod the Tetrarch*: And this Example we the rather choose, before many others, because, though this Prince imbrued his Hands in the Blood of the Apostle *James*, and intended to have done the same by *Peter* also; nay, though he even was so audacious, together with his Men of War, to set our Blessed Saviour himself

at

at nought, and mock him; yet the Crime for which he was more immediately punished, and that instantaneously, directly, and signally, by the Hand of Heaven itself, to a superficial Reader, and one who does not maturely and deliberately consider and weigh every Circumstance, will appear but very slight, and what the Generality of *Papists* would scarcely reckon even a venial Sin.

In effect, what Account does the Scripture give us thereof, *Acts* xii. 21, 22, 23? "And upon a set Day, *Herod*, arrayed in Royal Apparel, sat upon his Throne, and made an Oration unto them. And the People gave a Shout, saying it is the Voice of a God, and not of a Man. And immediately the Angel of the Lord smote him, because he gave not God the Glory; and he was eaten of Worms, and gave up the Ghost."

Now, what is there in these Verses, that seems so unpardonable a Crime in *Herod*, as to call down the immediate Judgment of Heaven upon him? He makes a Speech, probably a very elegant one; his Courtiers highly pleased therewith (or at least pretending to be so) exaggerate the Merits thereof, as the Manner of all Courtiers is, and breaking into loud Acclamations, wherein the People join them, cry out, *It is the Voice of a God, and not of a Man*. Would not any one, at first View, imagine all the Guilt, or at least the greatest Part thereof, in this Transaction, was chargeable on the Multitude, and not on the King? They flatter him extravagantly, and deify him; he only is not displeased, and acquiesces therewith.

In effect, from all that appears in Scripture, without the Gift of Revelation, the Guilt on both Sides seems to be pretty equal; the People ascribe to him Honours, which were no ways due to him, or any created Being, and he accepts them, without

82 *Of the Breach, or Observance,*

testifying his Dislike, and perhaps with an inward Complacency. But there are many Circumstances, which are only known to the great Searcher of Hearts, which might greatly inhanse, and aggravate the Guilt of the King, and extenuate and alleviate that of the People: On one side, it might be only a high-strained Compliment, and a thoughtless Expression of their Praise; on the other, it might not only be accepted with Complacency, and swallowed down with Pleasure, but might puff up *Herod* so much, and might so far intoxicate him with a Conceit of his own Merit, that he might inwardly give Way to a Belief, that he really was somewhat more than an ordinary Mortal.

Or, exclusive of all these Circumstances, he might have so far aggravated his former Guilt, which undoubtedly was before very great, by his murdering the Apostle *James*; by his Design to do the same by *Peter*; by his putting to Death the innocent Keepers, on the Escape of that Apostle; and above all by his prophane Mockery of his great Creator; he might have so far aggravated his former heinous Guilt, we say, by this additional Crime, that he thereby filled up the Measure of his Iniquity, and became the immediate Object of the Divine Vengeance. But however that be, of this we may be well assured, that the Almighty Judge of Quick and Dead, to whom the Secrets of all Hearts are open, and who is both infinitely just and infinitely merciful, and long-suffering, saw a wide Difference between the Guilt of the one, and the others, or else he would equally have made them all alike Examples of his Justice. We have now seen in the before-recited Instances of *Pharaoh*, *Sennacherib*, *Nebuchadnezzar*, *Holofernes*, *Belsazzar*, *Antiochus*, and *Herod*, the dreadful and fatal Consequences of violating this first great Precept of the Moral Law, commonly called the Ten Commandments, *Thou shalt have none other Gods but me.*

We

We may likewise have observed at the same Time, the blessed and happy Effects of paying a due Regard thereto, in the Persons of *Moses, Hezekiah, Sbadrach, Meshack, and Abednego, Daniel, Judith, Judas Maccabeus*, and his Brethren; who were under the immediate Protection of the Divine Power, and against whom all their Enemies in vain combined and conspired. We shall, therefore, leave it to the Reflection of every considerate Person, which State is the most eligible, to have the *Almighty* for our *Friend*, or *Enemy*, and which any one of common Sense would chuse.



CHAP. II.

Of the good and bad Consequences of the Observance, or Non-Observance of the Second Commandment.

THE Words of this Commandment are as follow: *Thou shalt not make to thyself any Graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the Third and Fourth Generation of them that hate me, and shew Mercy unto Thousands of them that love me, and keep my Commandments.* Now, the Thing here expressly forbidden, is neither more nor less than the Worship of Images or Idols, that is, in other Words, Idolatry. And if, by these Expressions, no more were meant than what is generally

84. *Of the Breach, or Observance,*

nerally understood by most People, namely, the actual bowing down to Pictures or Images, and paying them religious Worship, all *Protestants* might safely hug themselves (as we fear too many do without any good Grounds) with the Thought that they never were guilty of this heinous Sin. Nay, in one Sense of the Word, namely the worshipping of false Gods under the Shape of Idols, the *Papists* themselves may please themselves with the same Fancy, and plead their Innocence, and consequently none but the Heathens will be found Offenders against this Law.

But, as has been before observed, the Divine Commandments are exceeding broad, and reach even to the Thoughts of the Heart; it will be well therefore, if, after a due Examination into every Branch of the Duties required, and Sins forbidden by this Law, we can any of us clear ourselves of having been actual, and frequent Offenders against it. We do not indeed imagine, that any of us *Protestants* have worshipped the true God under any gross corporeal Representation, or have set up the Images or Pictures of any Saints, or false Gods to adore them: But have we never come into the Place where the Divine Being is worshipped, and to be supposed more immediately present, with as little Awe, Reverence, and Respect, as if it were only the Temple of an Idol?

Now, what is this, but an heinous Violation of this Commandment? Do those fine Ladies and Gentlemen, that bow and curtsy to each other across the Church, or hand about their Snuff-Boxes, or stare about them, or fall asleep, or perhaps giggle and laugh, consider this? Do they consider, that this Behaviour, which would hardly suit a Playhouse, is far more unbecoming the House of God? Can they possibly be so besotted as to think that is a Place to go to only to see Fashions, and

of the SECOND COMMANDMENT. 85

and observe the Dress of their Neighbours? And yet, it is much to be feared, this is far from being the greatest Enormity committed there; it is much to be feared many go there only to get, or see their Sweet-hearts; to ogle and cast about their wanton Glances, lay Snares for each other, and make Conquests.

Nay, which is yet worse, and more criminal, if any Thing more criminal can be, it is much to be feared, many have prostituted the House of God to the vilest Uses, and made it a Place of Appointment and Rendezvous; if some have not gone even farther yet, and made it a Place of Resort, where to pick up Wenches and Gallants? An Attempt, a Moral Heathen would have trembled at! It is much to be feared, the Cathedral of *St. Paul's*, and *Westminster-Abbey*, have been but too often prostituted to such Uses; whereby the audacious Offenders have literally made the *Living God serve with their Sins*, as he emphatically complains, *Isaiah xliii. 24.* Are not all these Practices proclaiming that we look upon the House of God as no more than the Temple of an Idol? Undoubtedly they are, and consequently every one who is guilty of them, is guilty of the highest Profanation, and the grossest Breach of this Commandment.

We know indeed, that amongst the *Roman Catholics*, and especially in *Spain, Portugal, and Italy*, such Practices are very frequent, and in a manner openly avowed; for we can hardly read a Novel, written by their own Authors, where the Scene of Action is laid in those Countries, but we meet with Assignations and Appointments made at their Churches: But where is the Wonder such Things should be admitted amongst them, when it is notoriously known, they are daily guilty of actual Idolatry in the same Place, and consequently of a literal and express Violation of this Commandment?

And

86 *Of the Breach, or Observance,*

And so sensible are their Clergy of this, and that they are condemned by their own Practice, that they have craced it quite out of the Commandments, and instead thereof, to make the Number Ten, have divided one of the others into two. As we profess, however, a purer Religion, it were to be wished we would by no Means copy after such bad Patterns, or be guilty of such gross Profanations; especially as the *Almighty* has assured us he is a *jealous God*, that is, one who will not overlook such Crimes; and also that he will visit the Sins of the Fathers upon the Children, to shew us that we may thereby involve our Children in Misery, and entail a Curse upon our innocent Posterity, and that for three or four Generations.

Having premised thus much in general, in order to alarm, and undeceive those who imagine themselves well assured of having never transgressed this Law, we shall next descend to all the other Particulars, whereby this Commandment is violated. And *first*, the Making of any graven Image, or the Likeness of any Thing, with Intent to bow down thereto and worship it, is expressly forbidden by this Commandment, and whoever is guilty thereof, is a direct Transgressor of this Law: This surely will not be denied by any one of common Modesty, as it is not only against the Sense, but even the Letter of this Precept; how then will the whole Body of the *Roman Catholicks*, with their Holy Father, as they call the Pope, at the Head of them, who daily worship not only Crucifixes, but the Images and Pictures of Saints, and especially of the Virgin *Mary*, clear themselves of being gross and open Violators of this Divine Mandate?

But indeed they have trumped up a Sort of Jesuitical Salvo for this, wherewith they attempt, tho' in vain, to evade the Charge; and this is by making a Distinction between the Worship they pay

of the SECOND COMMANDMENT. 87

to God, and that they pay to Saints; which latter, they pretend, is of much lower Degree than the former; accordingly they call the former *Latria*, and the latter *Dulia*, by way of Distinction. Besides, they tell us by way of Excuse, though it is a very poor one, that they only address themselves to the Saints to beg their Prayers: Granting this were so, which is utterly false, as every Man of Sense knows who has been in *Papish* Countries, this would be no Mitigation of their Crime; because, by this Means, they substitute every single Saint, whom they thus invoke, in the Room of *Christ*, whom they thereby rob of his Honour, making as many Intercessors and Mediators as there are Saints, which is flatly against the whole Tenor of the Scriptures, as well as against this Commandment.

But they are likewise daily guilty of another open Violation of this Law, which is, if possible, yet worse than this; and that is, by their Adoration and worshipping of the *Host*, or *Sacramental Wafer*, to which they cannot deny that they pay the highest Veneration; insomuch, that were a *Protestant* to meet it in the Street, when it is carrying in Procession to a sick Person, and not turn out of the Way, he must either kneel down, or would run the Hazard of being knocked down, though the Streets were never so dirty. If this is not as gross Idolatry as ever the Heathens were guilty of, we know not what is; nay, there is something more absurd and monstrous therein, than ever there was in any of the *Pagan* Rites or Ceremonies: The *Ephesians*, who worshipped the Image of *Diana*, had something more to say for themselves, and were far more excusable; inasmuch as they pretended it came down from Heaven, whereas every one knows the other came but a little before, perhaps that same Day, out of the Oven. But what say the *Papists* in Excuse for this so impious, so barefaced, and so common Practice of Idolatry?

Why

Why truly, in order to defend it, they have recourse to the most monstrous Absurdity, the most shameless Imposture that ever was attempted to be palmed upon Mankind. Oh! Fly these worthy Gentlemen, the *Romish* Priests, who have the Modesty to attempt bantering Mankind out of their Senses, we do not worship the Wafer, but the real Body of *Jesus Christ*, which is actually present after the Words of Consecration have been said, though under the Appearance and Form of a Wafer. An Assertion so monstrous, so full fraught with Impudence, and Contradiction to almost all our Senses, that none but those political Jugglers, who daily find their Account in the Support of this gross Imposture, would have had the Front to maintain it! Nor could any one, but a *blind Papist*, who is kept in *Romish* Ignorance and Bondage, and denied the Use of the Bible, who reposes an implicit Confidence in the Traditions, Authority, and Infallibility of his Church, and who has given up his Conscience and Understanding to the absolute Guidance of the Priests, be brought to swallow or believe it.

In effect, it is a very great Question, whether half the *Romish* Clergy themselves give any Credit thereto; as it is very certain, that many of their Popes and Cardinals have not even believed in *Christ* himself: And indeed it is much to be feared, that this singly *absurd* and *monstrous* Doctrine of *Transubstantiation* (which was utterly unknown, and unheard of in the Primitive Church for the first 600 Years, and was never made an Article of Faith, even amongst the *Papists*, till the 12th Century) has not made more concealed *Atheists*, or at least *Deists*, and done more Harm to *Christianity*, by prejudicing the *Jews*, *Mahometans*, and *Pagans* more than ever before against it, than all the other erroneous Tenets, that ever were held, either by the

of the SECOND COMMANDMENT. 89

the *Papists*, or by any other Set of *Christians*, or even Hereticks together.

Indeed it is an Opinion so *ridiculous* and *absurd*, as not to deserve a serious Confutation; and the only proper Way of arguing, with any one who should maintain it, would be to have recourse to the Method used by the witty Duke of *Buckingham*, with Father *Fitzgerald*, an *Irish* Priest, who was sent by King *James* to make a Convert of his Grace to *Papery*; of which, as may not be known to, and may entertain, many of our Readers, we will here give a short Abstract; hoping that such as are acquainted therewith, will pardon so little a Digression. The Story is as follows:

The Duke being somewhat out of Order, and the King hearing of it, thought that a proper Season to work upon his Credulity; and accordingly sent the abovementioned Father to use his utmost Endeavours to that End. His Grace, who had been some Way apprized of the intended Visit, as also of the Motive thereto, and consequently was prepared for the Priest's Reception, no sooner was informed of his Arrival, than he gave Orders for his Introduction, with great Ceremony, which the Father thought a happy Omen; and the usual Compliments being passed, he desired him to sit down. An Enquiry into the Duke's Health followed then of course, as a proper Introduction to what was to ensue; and his Grace having owned himself pretty much indisposed, the Father, after expressing himself greatly concerned about his future Welfare, declared the Motive of his coming, and by whose Order, with all which his Grace was before pre-acquainted.

However, not seeming at all displeased therewith, he pretended great Willingness to be better instructed, if he was in any Error, only desired they might drink a Glass of Wine together previous

90 *Of the Breach, or Observance,*

vious to their entring into Conference, wherewith the Father agreeing, a Bottle was called for, and brought: But guess the poor Father's Surprize, when, after having drank a Glass or two, the Duke, a Man of incomparable Sense, and a celebrated Wit, taking the Cork out of the Bottle, and stroking it several Times with great Gravity, asked him very seriously, how he liked that Horse?

He was confounded to the last Degree at such a Question; and yet more so, when his Grace, finding him continue silent, repeated it again, without changing his Countenance in the least, but persisting on the contrary in stroking the Cork, in calling it a Horse, and launching into the most extravagant Encomiums on its Goodness and Beauty, he at last however answered, he found his Grace had a Mind to be merry, and that he had chosen an unseasonable Time; and he would therefore come again, when his Grace was better disposed to hear what he had to offer.

Merry! cries the Duke (in a seeming Surprize) I'll assure your Reverence, I am as serious as ever I was in my Days. Why, is not your Reverence of the same Opinion? Do not you think it as fine a Steed as ever you saw in your Life? What Fault can you find with it? I beg your Grace would compose yourself a little, and consider, says the Father: Consider what, answers the Duke, what Objection have you against him? You certainly have not sufficiently observed him. Ah! my Lord, replies the Father, do but recollect yourself, do not you see it is but a Cork? And do you not know you took it but a few Minutes ago out of that Bottle?

A very pretty Story indeed, says the Duke, what would you persuade me that this fine Courser, whom I have been so long commending and stroking,

of the SECOND COMMANDMENT. 91

ing, is but a meer Cork, and that I am only under a Delusion? Nothing more certain, my Lord; answers the Father. I would not be too positive of any Thing, replies his Grace calmly; perhaps my Illness may have discomposed me more than I am aware of, but I wish you would convince me that I am mistaken. I say this is a Horse, you affirm it is a Cork: How do you prove it to be so? Very easily, my Lord, *If I look at it, I see it is a Cork; if I take it in my Hand, I feel it is a Cork; if I smell to it, I find it is but a Cork; and if I bite it with my Teeth, I am assured it is the same; so that I am every way convinced thereof by the Evidence of all my Senses.* I believe your Reverence may be in the right, says the Duke, as just recovering from a Dream, but I am subject to Whims; let us therefore talk no more of it, but proceed to the Business that brought you hither.

This was just what the Father wanted, and accordingly he began to enter upon the most controverted Points between the *Papists* and us; when the Duke, cutting him short, told him, what was most difficult of Digestion with him, was their Doctrine of *Transubstantiation*, and if he could but prove the Truth of that single Article, all the rest would soon be got over. Hereupon the Priest, not doubting but he should make his Grace a Profelyte, enters upon the common Topics used by all those of his Perswasion on such Occasions, insisting above all greatly upon the Words of Consecration, *This is my Body, and This is my Blood, &c.* To all which the Duke replied, these were but figurative Expressions, and no more to be understood literally, than those others, *I am the Vine*, and *I am the Door*; besides which, continues he, the Bread and Wine still remain unchanged as before, after the Words of Consecration. No, my Lord, cries the Father, with humble Submission, there is only the Appearance

92 *Of the Breach, or Observance,*

or Form of those Elements, for they are actually changed into the very real Body and Blood.

Nay, says the Duke, I will convince you of the contrary, Father, by your own Argument; *I look upon it, and I see it is Bread; I touch it, and I feel it is Bread; and I taste it, and find it is but Bread, mere Bread still; remember the Cork, Father, remember the Cork;* which Answer silenced the Father, who found it was but losing Time to argue any more with his Grace upon that Head: The rest of the Conference being nothing to our present Purpose, and much too ludicrous for a Treatise of this Nature, we shall not pursue it any farther.

To return then from whence we have digressed: Another, and yet more unpardonable Violation of this Commandment, is in drawing any Representations of the Divine Majesty himself under a visible Form. And this is a Crime whereof the *Roman Catholics* are egregiously guilty; in whose Churches we may frequently see God the Father painted in the Form of an old Man; and the Three Persons of the Holy Trinity represented sometimes as a *Human Body, with three distinct Faces*; sometimes under the Figures of an *Old Man, a Lamb, and a Pidgeon*. A third and gross Breach of this Law, is when we invoke the Assistance of Saints, Angels, or any created Being; of which the *Papists* are likewise notoriously guilty: nay, so far do they carry this Enormity, in their Worship of the Virgin *Mary*, which they call *Hyperdulia*, and which is peculiarly appropriated to her, that they say ten *Ave Maria's* for one *Pater Noster*; thereby ascribing ten Times the Honour to the *Blessed Virgin*, that they do to God himself.

We should not have expatiated so much upon this Head, as no *Protestant*, whilst he continues such, is in Danger of committing these gross Violations,

of the SECOND COMMANDMENT. 93

lations ; but because we think it quite seasonable, in order to give every one an utter Abhorrence of *Papery*, especially at this juncture, when there is an actual Rebellion in the Kingdom, in Favour of a *Papish* Pretender, not yet intirely quelled ; and when the Emissaries of *Rome* are so indefatigably industrious in making Profelytes to their wretched Religion, wherein they have been but too successful ; well knowing, the Moment a Man embraces the one, he becomes a zealous Stickler for the Interest and Cause of the other.

Proceed we now to consider the other less flagrant (though not therefore less criminal) Transgressions of this Divine Mandate. And these may all be comprized under the Head of Profanations of God's House, whereof we treated at first, in speaking of the indecent Carriage of many who come thither ; under that of Sacrilege, or purloining any Things set apart for the Service of the Altar, or even prostituting them to a profane Use ; to which may be added all Abuse, Disesteem, and Carelessness of God's Word, (whereof we fear most of us are too frequently guilty ;) or even of his Ministers, who, whatever their private Failings may be, are to be revered on account of the Character wherewith they are vested ; and lastly, all superstitious and unlawful Rites and Ceremonies, whereof the *Papists* are egregiously guilty ; and all Superfluities, or Mutilations, as were practised amongst the Heathens.

Having thus enumerated the several particular Ways whereby this Law is transgressed, we shall next consider the forcible Motives urged by the Almighty, to induce us to Obedience thereto ; and these are two-fold : The first Comminatory or Menacing, *For I the Lord thy God am a JEALOUS GOD*, that is, one who is as jealous of being robbed of his Honour, as any one can be of his beloved Mistress,

94 *Of the Breach, or Observance,*

Mistress, or the Wife of his Bosom; one who has a watchful Eye over it, and will not overlook any Affront offered thereto; a Particular we ought ever to retain in our Remembrance: To which, lest this should not be enough to keep us on our Guard, he immediately subjoins, *And visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me:* As if he had said, if no Regard for yourselves will deter you from Disobedience to this Command, yet let your Love for your innocent Posterity (who will otherwise be Sufferers thereby for several Generations) dissuade you from it.

We ought likewise to remember whose Children they are, upon whom God will visit or punish the Sins of their Parents, and these are specified by the Expression of *them that hate me*; now who they are that may properly be said to *hate God*, may be plainly known by what our Saviour says, *John xiv. 15. If ye love me keep my Commandments.* And again, by what the beloved Apostle says, *1 John ii. 3. 4. And hereby we know that we love him, if we keep his Commandments.* And again, ver. 3, *For this is the Love of God, that we keep his Commandments.* Now, if only they who *keep his Commandments* can be said to *love him*, it follows of course, that only they who *keep not his Commandments* can be properly said to *hate him*. So that it is not the Man who falls accidentally into a Sin through Surprise, or the Infirmary of Human Nature, for which he afterwards heartily repents, whose Children will be thus visited, but the gross, habitual, and impenitent Sinners.

And this appears yet more evidently by the second Motive urged by the *Almighty*, to stir us up to Obedience to this Law, which is, *And shew Mercy unto Thousands of them that love me and keep my Commandments.* Now, as it is well known, that all Men
are

of the SECOND COMMANDMENT. 95

are Sinners, and as we are assured by the Psalmist, xiv. 3, *There is none that doeth Good, no not one*; it necessarily follows, that these People, unto Thousands of whom God will *shew Mercy*, must be Sinners likewise, though not hardened impenitent Sinners: Besides, that the very Expression of *shewing Mercy*, implies *Guilt*, since no Man can be said to have received Mercy, who has never offended.

Having thus explained the whole Scope and Extent of this Commandment, to the best of our Power, we shall next proceed, as we proposed at the Beginning, to give some Examples of the good and bad Effects of the Observance or Non-Observance thereof. And here we need not be long at a Loss where to begin, since it is very certain the Children of *Israel* claim the Pre-eminence on all Accounts; for, as never were Nation so highly favoured of God as the *Jews*, being his chosen and peculiar People, so undoubtedly never did Nation so ungratefully reward their divine Benefactor and Protector; never did Nation so basely, frequently, and causelessly revolt; nor never were Nation more heavily, nor more signally punished.

In effect, if we read their History attentively, as it is contained in the Holy Scriptures, we shall almost always find their Sin and their Punishment kept an equal Pace together. No sooner had they revolted from the *Living God*, and fallen into Idolatry, to which they were always very prone, but the Judgments of Heaven immediately overtook them, and they were punished according to their Deserts: No sooner hardly did they repent, and return to their merciful Father and Benefactor, than he had Pity on his runaway Children; and raised them up a Deliverer.

In short, so transcendently glorious does the divine Wisdom, Justice, Mercy, Majesty, and Power, shine

96 *Of the Breach, or Observance,*

shine forth in Scripture, in his Dealings with, and Dispensations to that untoward Nation; so noble and elevated is the Subject; with such Dignity and Sublimity of Stile is it treated; with such Variety of Events is it embellished; so amazing and astonishing are the Occurrences therein contained; that on this Account alone, could it not challenge it on any other, it highly deserves the Preference of all Histories ever yet written, did we only consider it as more entertaining, improving, and instructive. Insomuch that any Man, who after a serious Perusal thereof, could throw it aside, to take up any other, must have a very insipid Taste, as well as a depraved Judgment, and it is to be feared a very corrupt Mind.

Thus much we thought proper to say on this Occasion, to vindicate the Holy Scriptures from that Contempt, into which, sorry are we to speak it, they are so undeservedly fallen, through the enormous Wickedness of the present Age, that a modern fine Gentleman would be more ashamed of being caught by his Companions reading in the Bible, than he would with *Rochester's* Poems, the detestable Play of *Sodom*, or even with a common Whore. But leaving such poor Wretches to that Remorse which will surely one Day find them, though perhaps it may prove too late, we shall now return from whence we digressed, namely, to the infinite Wisdom, Justice, and Mercy of the Divine Majesty, as displayed in his astonishing Dispensations towards the idolatrous *Jews*, and as contained in sacred Writ.

The first Instance we shall mention thereof, as indeed it is one of the most amazing, whether we consider the Audaciousness, Insolence, and unparalleled Ingratitude of the rebellious *Jews*, or the infinite Mercy of a long-suffering, though Almighty God, is what we have already taken some Notice
of

of in our Introduction, and therefore shall only run over again cursorily, as it is the first Example recorded in Scripture, of their Proneness to Idolatry, and also as it was scarce above three Months after their signal Deliverance from *Pharaoh* and the *Egyptians*, and at a Juncture when they might be said to be under the immediate Inspection of the Divine Majesty, and were even Eye-witnesses of his Glory, which abode upon Mount *Sinai*.

One would think, a People so gloriously and surprizingly rescued from the most cruel Slavery and inevitable Destruction, and under the continual and miraculous Guidance and Protection of Heaven, in a Pillar of a Cloud and of Fire, and at a Time when they were almost Eye-witnesses of the Divine Presence, would hardly have wanted any other Gods to go before them. Yet, to our Amazement, we find so it was: For *Moses* staying in the Mount somewhat longer than they expected, they immediately grow out of Patience, flock about *Aaron*, and cry, *Up, make us Gods to go before us; for as for this Moses, the Man that brought us up out of the Land of Egypt, we wot not what is become of him*: And, what is equally astonishing, *Aaron* readily complied with their impious Request, and makes them a molten Calf, which they worship, ascribing to that the Honour of bringing them out of *Egypt*.

This was such an impious and audacious Affront and Insult offered to the Divine Majesty, in giving his Glory to a lifeless Image, the Work of a Man's Hand, and that contrary to the Testimony of their own Consciences, that it is a most amazing Instance of his Mercy and Forbearance that he did not immediately destroy them all; and indeed he had done so, but that he was intreated by *Moses* for them, and spared them; yet not so far, but that all the *Levites* were ordered to arm themselves, and slay every Man his Brother, and every Man his

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Companion,

98 *Of the Breach, or Observance,*

Companion, and every Man his Neighbour, in so much that about Three Thousand fell by the Sword that Day. A just, but very mild Punishment for their abominable Sin!

One would imagine, having thus narrowly escaped the Vengeance of that God, of whose formidable Power they had seen such a dreadful Instance in the Destruction of all the *Egyptians*, that they should have taken Warning thereby, how they fell again into the same Transgression, lest they should suffer worse for it. And yet it was not long before this incorrigible People, forgetful of all the Goodness of their Divine Benefactor and Protector, who had just before delivered *Arad the Canaanite*, *Sihon King of the Amorites*, and *Og King of Bashan*, of the Race of the Giants, into their Hands, revolted a second Time against him, committed Whoredom with the Daughters of *Moab*, eating of the Sacrifices they had offered to their false Gods, and bowing down unto them. But neither was it long before they felt the hopeful Effects of this their Folly and Wickedness; for he immediately sent the Plague amongst them, so that no less than Twenty-four Thousand of them died thereof.

Neither had they come off so easily, had it not been for *Phinehas*, the Son of *Eleazar* the High Priest, who seeing *Zimri*, one of the Princes of the Tribe of *Simeon*, bring *Cosbi* the Daughter of *Zur*, one of the Princes of *Midian* into the Camp, and lead her into his Tent, in the Face of *Moses*, and of all the *Israelites*, who were weeping before the Door of the Tabernacle of the Congregation, for their Folly and Wickedness, was so highly incensed thereat, that he followed the bold Offender into his Tent, and transfixed them both with his Javelin, whilst in the very Commission of their Sin. This great Zeal of *Phinehas* for the Honour of his God, proved salutary to the Children of *Israel*, for the

of the SECOND COMMANDMENT. 99

the Lord, highly pleased therewith, accepted of the Sacrifice he had thus offered, of those audacious Transgressors, as an Atonement for their Wickedness, and immediately the Plague was stayed. Nor did *Phinebas* himself go unrewarded, for this his seasonable and holy Zeal for the Honour of his great Creator, for the Lord gave him his Blessing, and assured him, the Priesthood should remain in his Family for many Generations, as it accordingly did.

Thus have we a remarkable Example both of the good Effects of Zeal against Idolatry, and of the fatal Effects of being given to that heinous Sin; no sooner are the *Israelites* drawn away by the *Midianitish* Women, to join themselves unto *Baal-peor*, than they are smitten with the Plague, and in a few Days, nay, for aught we know to the contrary, in a few Hours, Twenty-four Thousand are cut off. Whereas, on the other hand, *Phinebas*, by a seasonable Sacrifice of an audacious Offender, not only appeases God, and stays the Plague, but intails the Priesthood, the second Dignity amongst the *Jews*, upon himself and his Family. To say the Truth, the *Israelites* themselves, as prone as they were otherwise to Idolatry, seem to have taken Notice hereof, and kept it in their Remembrance for some considerable Time; for we hear no more of their Idolatry all the Days of *Moses*, nor yet of *Joshua* who succeeded *Moses*, nor of the Elders who out-lived *Joshua*, and had known all the Works the Lord had done for *Israel*.

But not long after, we find, when they had not those Monitors, to put them in Remembrance of the Lord's mighty Deeds, they again revolt, intermarry with the Heathen that are around them in the Land of *Canaan*, and serve their Gods. Hereupon the Lord immediately forsook them, and delivered them into the Hand of *Chusban-rishathaim*,

100 *Of the Breach, or Observance,*

King of *Mesopotamia*, whom they were forced to serve for Eight Years; and no doubt their Servitude was hard enough. For, towards the Expiration of that Time, they returned unto their God, and cried unto him, and immediately he raised them up a Deliverer, in the Person of *Othniel* the Son of *Kenaz*, who defeated *Cushan-rishathaim*, and secured to the *Israelites* the Enjoyment of Peace forty Years.

This was but a short Time, and yet it was as long as that unthankful People could remember their Deliverance, or even their Sufferings; for we find they fell again into their old Sin, and accordingly the Lord again delivered them into the Hand of their Enemies, namely, of *Eglon*, King of *Moab*, whom they were forced to serve Eighteen Years. Being by that Time come a little to themselves, and returning to their God, he raised them up a Deliverer, in the Person of *Ehud*, a *Benjamite*, who by the Death of the King of *Moab*, whom he killed with his own Hand, and by the Slaughter of Ten Thousand of his People, rescued the *Israelites* from Bondage, and procured them the Enjoyment of their Liberty for fourscore Years.

Towards the Expiration of that Term, they returned, like a Dog to the Vomit; upon which the Lord delivered them into the Hands of *Jabin* King of *Canaan*, who oppressed them grievously for Twenty Years. Whereupon they became sensible of their Folly, and turned again unto their God, and he again had Pity on them, and sent them Deliverance by the Means of *Deborah*, *Barak*, and *Jael*, who utterly defeated the Army of *Jabin*, leaving not a Man of them alive, and slew *Sisera* his General, so that the *Israelites* were fully avenged of, and delivered from their Oppressors. It is not mentioned in Scripture how long they enjoyed the Liberty Heaven thus sent them; but of one Thing

of the SECOND COMMANDMENT. 101

we may be well assured, namely, that they were not disturbed in the Enjoyment thereof, as long as they continued obedient to their God; as also, that no sooner did they revolt from him, than he severely chastised them, by delivering them again into the Hands of their Enemies.

Accordingly we find them soon after groaning under the Tyranny of the *Midianites*, who almost starved them, having utterly deprived them of all Manner of Sustenance, and not suffering them to enjoy even the Fruits of the Earth in Peace; insomuch that, after having threshed their Corn, they were forced to hide it, for fear of their rapacious Enemies. Under this severe Scourge did they groan Seven Years; the *Midianites* coming upon them every Season with innumerable Flocks and Herds, and devouring the Increase of the Land for which the poor *Israelites* had toiled, as fast as the Earth gave it. At the End of that Time, upon their crying to the Lord, he had Mercy upon them, and sent them Deliverance by the Hands of *Gideon*, who with no more than Three Hundred Men, gave an intire Overthrow to the united Powers of *Midian* and *Amalek*, putting to the Sword One Hundred and Twenty Thousand, with *Oreb* and *Zeeb*, two of their Princes, as also *Zebah* and *Zalmannah*, two of their Kings.

After so signal a Deliverance from so cruel a Slavery, one would have imagined the *Jews* would not soon forget their Divine Benefactor; and yet we find that, even during the Life of *Gideon*, they were drawn away to worship an *Ephod*, of *Gideon's* setting up in *Ophrah*; and which is yet more strange, that he himself, with his Family, set them the wicked Example: It was no Wonder, therefore, that after his Decease, they revolted yet more, and went a whoring, as the Scriptures express it, after *Baalim*, and made *Baal-berith* their God. Not-

withstanding which, so long suffering is the Almighty, that we do not find that he visited their Sins upon them for some Time, not even during all the Days of *Abimelech*, or of *Tola*, and *Jair*, who judged *Israel* after him, the former Twenty-three, and the latter Twenty-two Years. One Reason indeed may have been that he left them to be punished by their wicked King *Abimelech*, the Bastard of *Gideon*, whom they had ungratefully preferred to his lawful Sons, God suffering him to be advanced to the Throne, that he might be a Scourge to his Brethren, (seventy of whom he slew upon one Stone,) for having been the first to worship the *Ephod*, set up by their Father in *Ophrah*.

However that be, certain it is, that it was not till after the Death of *Jair the Gileadite*, when *Israel*, revolting absolutely from the Worship of the Living God, served not only *Baalim*, but *Astharoth*, and the Gods of *Syria*, *Zidon*, *Moab*, the *Amorites*, and the *Philistines*, that the Lord, whom they had so highly provoked by this Complication of Abominations, thought fit to scourge them again severely by the Hands of their Enemies; and accordingly suffered them to become the Servants of those who bore a tyrannous Hate against them, and vexed and oppressed them grievously, namely, the *Philistines* and *Ammonites*.

Being thus distressed, they bethink themselves at last, grow sensible of their Folly and Wickedness, and turn again to their merciful Father; who being always more ready to forgive than they were to repent, again received his rebellious Children with open Arms, though not without a severe Expostulation with them, and reminding them of their incorrigible and frequent Backslidings, "Did not I deliver you, said the Lord, from the Egyptians, and from the Amorites, and from the Children of Ammon, and from the Philistines? The Zido-

nians

of the SECOND COMMANDMENT. 103

"nians also, and the *Amalekites*, and the *Maonites*
 "did oppress you, and ye cried to me, and I deli-
 "vered you out of their Hands. Yet ye have for-
 "saken me, and served other Gods, wherefore I
 "will deliver you no more. Go, and cry unto the
 "Gods which you have chosen; let them deliver you
 "in the Time of your Tribulation.

How cutting was this Reproof! What could the guilty *Israelites* answer thereunto, self-condemned as they were? Nothing certainly. They were therefore now in an evil plight, being thus seemingly abandoned by their only Friend and Protector. They take however the wisest Course; they do not offer at justifying themselves, that they well know would be in vain; but putting away their strange Gods, and returning sincerely to the Lord, they confess their Sins, throw themselves upon his Mercy, and resign themselves wholly to his Will. "We have sinned, say they, do thou unto us what seemeth good unto thee; deliver us only, we pray thee, this Day." And soon did they find the salutary Effect of so prudent a Conduct; for we are immediately told, "And his Soul was grieved for the Misery of *Israel*." In effect, the Almighty, who had only seemed to turn his Back upon them, that he might try the Sincerity of their Repentance, and humble them thoroughly, soon shews them he has not forgot to be gracious, and sends them Deliverance by the Means of *Jephthah*.

Ever prone however to revolt, forgetful of the Hand that fed them, and equally unmoved either by Mercies or Sufferings, we soon find that stiff-necked People again forsaking their God, and again enslaved by their old Enemies the *Philistines*: Nevertheless, he did not utterly abandon them for his own Sake, but raised them up a Deliverer in the Person of *Sampson*, who smote the *Philistines* from Time to Time, and prevented their

oppressing *Israel* as they might otherwise have done, though the *Jews* still continued to serve them, because the *Lord* would not intirely rescue them from Bondage, till they had sincerely returned to him: But no sooner do we find them solemnly repenting, as they did at *Mizpab* in the Days of *Samuel*, than he saved them intirely out of their Hands, and slew the *Philistines* with a great Slaughter. In short, were we to go through the whole History of the Children of *Israel*, under their Kings afterwards, even to the Time of their Captivity in the Days of *Nebuchadnezzar*, who carried them away with him to *Babylon*, we shall find both those of the Kingdom of *Judah*, and those of the Ten Tribes, to have constantly enjoyed all Manner of Prosperity and Blessings, whilst they continued to worship the true God, and to have undergone all Manner of Misfortunes and Misery, immediately after their falling into Idolatry.

Such having always been the Fate of the *Jews*, is it not amazing, that any who call themselves *Christians*, and pretend to profess a purer Religion, having also the History of their Sufferings before their Eyes, and being apprized how heavily the Almighty was sure constantly to visit this Sin upon his own peculiar People; is it not most amazing, we say, that any who take upon themselves the venerable Name of *Christians*, should dare to fall therein, and transgress a Command, over the Observance of which, he hath ever shewn himself so particularly watchful? And yet this is what the whole Body of *Roman Catholics*, to a Man, are egregiously and enormously guilty of: not only worshipping the true God in a false Manner, and under divers Representations, as of a *Human Body with three Faces*; an *Old Man*, a *Lamb*, and a *Pidgeon*, as also of an *Old Man*, with a *Child in his Arms*, and a *Dove* over the latter's Head, as has been already observed; but also adoring the Images

ges of the Virgin *Mary*, and their Saints, many of which, and especially those canonized of latter Ages, it is to be feared, will never have their Portion among the Children of Light.

Nay, to such Extremes have they carried these their Profanations, that in Imitation of the ancient *Heathens*, who had their particular Demigods for particular Occasions and Purposes, they have their particular Saints for particular Cases, and even for particular Nations, Professions, and Trades; inso-much that there never were greater Abominations committed, nor grosser Idolatries countenanced and practised in *Pagan Rome* formerly, than are now in *Rome Christian*, or rather *Antichristian*. Thus they have *St. Anthony* for Inflammations, *St. Sigismund* for Fevers, *St. Roch* for the Plague, *St. Margaret* for Women in Labour, *St. Petronilla* for the Ague, *St. Lucia* for Sore-Eyes, *St. Apollonia* for the Tooth-Ach, *St. Otilia* for Deafness, &c. They have likewise *St. Cosmo* and *Damian* the tutelar Saints of Physicians, Surgeons, Apothecaries, and Chymists; and *St. Luke* for Painters; as well as *St. George* for England, *St. Andrew* for Scotland, *St. Patrick* for Ireland, *St. Dennis* for France, *St. Jago* for Spain, *St. Antonio* for Portugal, &c.

In short, there would be no End of reckoning up the Enormities of this Kind, whereof they are guilty, nor yet of the Follies and Indecencies, to call them no worse, into which they are thereby betrayed; one whereof, which happened about ten Years ago at *Marseilles*, we shall succinctly relate, as it may serve to give every serious Reader an utter Abhorrence of a Religion, wherein such Abominations are openly tolerated and practised.

It is well known, that in all *Roman Catholick* Countries, they have some particular Days called Anniversaries, whereon they make solemn Processions,

sions, in Honour of the Saint, whose Festival they are then about to celebrate; and that they then usually carry about a Shrine, wherein some of the Relicks of that Saint are supposed to be lodged; at which Time it is also common to expose an Image or Figure of the said Saint. Now it happened, that at one of these Anniversary Processions, in Honour of *Mary Magdalene*, a certain Community of Monks, being desirous of out-doing all that had ever before been seen, erected an Altar, whereon to rest the Shrine, with a kind of a Dome, supported by wooden Pillars, twisted round with Boughs, under which was formed a Grotto, hung with Greens, whereon was to be placed the Figure of the Saint abovementioned, in the Posture of one expiring.

But in lieu thereof, what did those Monks, that the Image might resemble the Original as near as possibly, but procure a beautiful young Damsel, of about Fifteen Years of Age, to personate the Figure of the Saint, in order whereto she was laid on a Bed of Turf, stark naked, but with her long Tresses so artfully disposed, that hardly any Part of her Body was to be seen; and having thus done, a strict Charge was given to this animated Statue, not to move Hand or Foot, till the Ceremony was quite over: The Procession then began, and the Maiden had performed her Part for most of the Time to a Miracle, none but those who were privy to this Farce, in the least suspecting so indecent and abominable a Contrivance.

But to the utter Confusion of the *Monks*, and Scandal of all serious People, when the Procession pass'd before the Altar, and the Bishop who assisted thereat was about to rest the Shrine, with the Relicks of the Saint thereon, the Statue, forgetting the Part she was to act, and being touched with a Fit of Devotion, started up, and placed herself upon her Knees in the Grotto before the Shrine.

Her

of the SECOND COMMANDMENT. 107

Her fine long Tresses, which before almost covered her intirely, falling then in waving Ringlets behind her upon her Shoulders, the Damsel remained in the pure State of Nature; discovering to the Spectators all her hidden Beauties, and making an Appearance, nothing like that of a dying Saint and exemplary Penitent. Could it have been believed by Strangers, to the Abominations of the *Romish* Church, that any Men, who called themselves *Christians*, could have dared be guilty of, and patronize so gross a Profanation, and so scandalous a Violation of all the Laws of Modesty, and even common Decency? In effect, the Bishop himself was so much offended thereat, as he well might, that he laid the whole Community under an Interdict: Much too light a Punishment for so great an enormity!

To return from whence we have digressed; it is not only by gross and actual Idolatry, that this Commandment is transgressed, but by any sacrilegious Practices, or Profanations of the House of the true God; since we thereby declare, in effect, that we look upon it as no more than the Temple of an Idol, and, as much as in us lies, degrade him, and set him upon a Level with those false Idols. And can we imagine that the *Most High*, who is the same Yesterday, Today, and for ever, and who shewed himself so jealous of the Profanation of any Thing set apart for his Honour, that he slew of the People of *Bethshamesh* Fifty Thousand and Threescore Men, for only looking into the Ark; who also smote *Uzzab* for only taking hold thereof, lest it should fall by the Oxen shaking it, is not now as jealous of the Honour of his House, as he was formerly of the Ark? Undoubtedly he is; and though he may not so immediately punish the Offenders as he did in the Cases aforementioned, we may rest assured, he will not suffer them wholly
to

o' escape, but will chastise them severely, either here or hereafter.

And yet how common are Profanations of this Sort? Is it possible to go into any of our Churches without observing them? Is it not evident, by the Behaviour of the Generality of the People, that they pay but little more Regard thereto, than to any other Places of publick Resort? Would it be possible for them, if they considered the *Almighty* as actually present there, to spend their Time in bowing and curtsying to all their Acquaintance, or in hanging about the Snuff-Box, talking and even sleeping, instead of applying themselves to his Worship, with the utmost Awe, Reverence, and Devotion? It is certain they could not; they would as soon dare to eat Fire; and it is therefore plain, that they come thither with Sentiments very improper for so venerable a Place, and that they would do much better to keep from thence.

In effect, it is much to be feared, that great Part of many Congregations, especially those of the better Sort, as they are falsely called, go thither only to see and be seen, observe Fashions, and make Remarks upon their Neighbours; if some do not go with even yet more criminal Views. And nothing is more common, when a Couple are newly married, especially if they are of any Figure, than for them to make their Appearance the first Sunday after at Church, set out to the best Advantage, only in order to shew their Finery: which is so well known to be their Design, that, not to baulk them, three Parts of the People rise up as soon as they come in Sight, and fix their Eyes upon them, as if they were not of the same Species with themselves.

Now what must any serious Person think of such a Conduct? Must he not be greatly scandalized? Are not both they who thus draw off the Attention
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of the People from the Service of their Maker; and they who are thus diverted from it, equally to blame? Is not so much Irreverence inexcusable in all? And if People will be so ridiculously empty to be puffed up with a gaudy Outside, and make a Shew of themselves, can they not chuse proper Places? Must the Devotion of the whole Parish be disturbed for all that Day? For this is the Case; it is not only whilst at Church, that the Minds of People are taken off from what they should be about, but after they come Home, the whole Conversation of every Family turns upon the Dress and Appearance of the Bride and Bridegroom.

It is no such great Wonder, that the *Roman Catholics*, who, as has been already shewn, are guilty of gross and actual Idolatry, should not scruple such Indecencies, when they look upon them only as Peccadilloes, and venial Sins; nor even that they go yet farther, and frequently make Assignations in their Places of Worship: But it were to be wished, that we, who profess a purer Religion, would not commit such Enormities; nor thus affront our great Creator, in the very Place where he is supposed to be more immediately present than elsewhere. Another Way whereby this Commandment is violated, is by using any superstitious, or unlawful Rites or Ceremonies in our Worship of the true God, whereof those of the Church of *England* cannot be said to be guilty; though it were to be wished, in order to avoid giving Offence to some tender Consciences, and to the end our Brethren the Dissenters might be the more easily reconciled to our Communion, and brought within the Pale of the Church, that we were not so tenacious of some of our Rites, which, being acknowledged by many to be indifferent in themselves, may consequently be either practised or omitted; and the giving up of which, might go a great Way towards facilitating a Reconciliation so much to be desired, or, at least, would open a Door
for

110 *Of the Breach, or Observance,*

for the bringing over of the most moderate of them.

But, though those of the Church of England cannot be taxed with using superstitious or unlawful Rites, the same cannot by any Means be said of those of the Church of Rome, who are notoriously guilty in this particular, as well as in all others, insomuch that their Celebration of High Mass, looks more like a Theatrical Farce, than the Service of the *Living God*. Not to mention their Holy Water, their Chrism, their lacerating their Bodies with Scourges, called Disciplines, their going in Procession with heavy Weights chained to their Legs, or carrying Skulls in their Hands, with their Arms extended at full Length, with their tedious Pilgrimages, and a thousand other ridiculous Fopperies, to which they submit by way of Penance, hoping thereby to atone for their Sins. In short, the Limits we have prescribed ourselves in this Undertaking, would be too narrow to admit of recounting all the Abominations they have introduced into their Worship, in Defiance of this Commandment: but we hope we have said enough to give every *Protestant* that reads it, a Surfeit of a Religion, which has so far degenerated from the Purity and Simplicity of the Primitive Church.

But of all Superstitions, the most abominable, though we fear it is equally practised by *Protestants* and *Papists*, is that of having recourse to Charms, or Amulets, as is frequently done for the Cure of several Diseases, especially by the meaner Sort of People. Equally impious and wicked is the Custom of resorting to Cunning Men or Women, as they are falsely and ignorantly called (all their Cunning consisting in picking the Pockets of those Fools that consult them) or to Astrologers, Gypsies, Casters of Coffee-Grounds, with all that Tribe of Impostors, either for the Discovery of stolen Goods,

or

of the SECOND COMMANDMENT. 111

or to know one's Fortune; and of a Piece therewith, is that execrable Way of making what is termed a Dumb Cake, strewing Hempleed round a Church, turning of Shifts before a Fire on *Midsummer-Eve* at Night, if we mistake not, and putting a Piece of Bride-Cake under their Heads, in order to see or dream of their Sweethearts, with a thousand other Tricks, which are still too much in use among young Maidens, in order to satisfy their insatiable Curiosity, and inexcusable Impatience.

Nor less criminal or sinful is their Behaviour, who through an unaccountable Itch to dive into Futurity, have their Horoscopes cast, or their own Nativities, or even those of their Children, calculated: And yet more abominable are they, who, either to satisfy their Revenge, or gratify their inquisitive Temper, like *Saul* when forsaken of God, have recourse to Magicians, Wizards, or Witches, if any of that accursed Crew are yet to be found, (as we hope there are not) in any Countries that are *Christian*. In effect, each of these unwarrantable Practices are almost equally Offences against the *First*, *Second*, and *Third* Commandments; for, by endeavouring to pry into Futurity, we immediately invade the Prerogative of the *Almighty*, to whom we are assured *all secret Things belong*; we likewise thereby shew an unpardonable Distrust of the Divine Providence or Goodness, as also an Inclination to throw off, as far as lies in our Power, all Dependence on him; since the only Reason that can be given for our Desire to know beforehand what will befall us, must be, to arm ourselves, and provide against the Evils wherewith we may be threatened, or to advance and hasten the Arrival of any Blessings promised; which is a notorious Breach of the *First*.

Again, in having recourse to any created Being, or the Works or Devices of any such Being, for a kind

112 *Of the Breach, or Observance,*

kind of præternatural Assistance or Relief, we there-
by are manifestly guilty of making Idols thereof,
and violating the *Second*. And when the sacred
Name of God is profanely made use of in Amulets,
or Charms, it is evidently a Transgression of the
Third. Let not any therefore, who are conscious
to themselves of having transgressed in any of these
Matters, flatter themselves with the Hope of es-
caping with Impunity, unless they atone for it in
Time by a hearty Repentance. But because we
are very sensible, Example goes before Pre-
cept, we shall hereto subjoin some Instances of the
terrible Calamities that have befallen many of those
who have had recourse to such unlawful Practices.

A certain Man, who, though well advanced in
Years, was troubled with this unaccountable Curi-
osity, applied accordingly to one famous for his
Skill in calculating Nativities, to know what would
be his future Fortune, and particularly how long he
should live, and what Death he should die. In an-
swer thereto, the Man informed him, that at such a
Time, and on such a Day, his Brains would be
dashed out, by the Fall of somewhat upon his
Head.

Being thus forewarned, and desirous to avoid the
Fate wherewith he was threatened, the miserable
Wretch, when the Day specified approached, with-
drew himself into the middle of an open Field,
where having only the Heavens for a Covering, it
was scarce possible that any Thing should fall on his
Head, and accomplish the Prediction; but to shew
how much in vain it is to endeavour to frustrate
what Providence decrees, an Eagle that had been in
search of Prey, having found a Tortoise, and not
being able to come at the Meat, by reason of the
Solidity of the Shell, soars up on high therewith,
designing to break it by dropping it upon some hard
Body; and accordingly mistaking the Head of this
curious

of the SECOND COMMANDMENT. 113
curious Enquirer into Futurity, which was bald, for
a white Stone, let it fall thereon, and fulfilled what
had been foretold him.

Another, of equal Curiosity, having consulted a
noted Man, upon the same Account, was told, that
on such a Day he should die by Fire. Resolved,
if possible, to avoid this Fate, when the Time ap-
pointed came, he went out of Town, to the Side of
a River, and stripping himself, sat down therein, up
to his Neck in Water. But how much in vain were
all his Precautions! He was struck dead by a Flash
of Lightning.

A Third, not a Jot less curious, or less to blame
than the former, having applied in like Manner to
one with his Nativity, desiring to be informed of
what should befall him, was assured, that on such a
Day he should be killed by Robbers. To escape
this Misfortune, the poor Wretch, having laid in a
sufficient Stock of Provisions, of all Sorts, for some
Weeks before the Time specified, caused all his
Doors and Windows to be kept close shut, resolving
not to stir out for several Days before and after the
Time mentioned. But how little did all this Care
avail him! Some Thieves passing by the House,
and observing it to be close shut Day and Night,
imagined some great Treasure was contained there-
in; and accordingly breaking into it, murdered the
Man, and accomplished the Prediction.

Nor less remarkable, or tragical, is the following
Instance of a Gentleman, who being intimately ac-
quainted with another that was reckoned skillful in
casting Horoscopes, was perpetually soliciting him
to satisfy his Curiosity, in calculating his Nativity,
which accordingly he brought him for that Purpose.
His Friend refused at first to comply, and endeavoured
by all Means to divert him from an Enquiry, which
could hardly do him any Good, but might create
him

114 *Of the Breach, or Observance,*

him great Uneasiness. He was not, however, to be persuaded from it; wherefore, being at last wearied out, and prevailed on by his continual Importunities, he agreed to gratify him; whereof he had soon Reason to repent. For, after having consulted his Nativity for some Time, he appeared very thoughtful and melancholly, and buried in a profound Silence; which the other observing, and being but the more eager to have his Curiosity satisfied, begged him not to keep him in suspense, but acquaint him with his Destiny, whatever it might be, good or bad: Hereupon, after much Intreaty, *If you must know it, my Friend,* said he, *it is, that you will come to an untimely End.* Not contented yet with this Information, the Gentleman continued pressing him, to tell him what particular Death he should die: This the other would willingly have avoided; but, being at length overcome, informed him, that he would die by a Halter. At which unexpected and shocking Answer, the Gentleman, being surprized into an Excess of Passion, swore, that it should then be for killing him, and accordingly drawing his Sword, stabbed him on the Spot, and was executed for his Pains.

Another being troubled with the same unwarrantable Itch, was assured, that on such a Day he should die by Water; to avoid which, at the Time appointed, he resolved not to stir out of Doors. Accordingly he kept close within, and above Stairs all that Day, till towards Evening; when his Friends persuading him that all Danger was over, and advising him to lay aside that Melancholly, which the Thought of the threatened Misfortune had created in him, he resolved to go to Supper and be merry. But, alas! how grievously was he disappointed! Not having cleaned himself that Day, he called for some Water for that Purpose, which accordingly being brought him in a Bason, he was strangled therewith as he was washing his Face.

Nor

of the SECOND COMMANDMENT. 115

Nor was the same Curiosity less fatal to the Baron *de Biron*, afterwards Duke *de Biron*, and Marshal of France, in the Reign of King Henry IV. This great Nobleman being in some Trouble, so that he was forced to abscond, on account of his having been concerned in a Quarrel, where the Lord *Cerency* with some others were killed, disguised himself like a Carrier, and went in that mean Habit to one Monsieur *la Brosse*, a great Mathematician, who was esteemed skilful in calculating Nativities; and shewing him his own Horoscope, which he pretended however belonged to a Gentleman whom he served, desired to know what would be the Fortune and End of that Party. Hereupon *la Brosse* having carefully examined it, told him that Person, whoever he was that owned it, was of a good Family and much about his Age, asking him withal whether it was not his. The Baron answered, that he would not tell him, but still desired to be informed what his Fortune and End would be. *La Brosse* then assured him, the Person whose Nativity that was, would rise to great Honour and Promotion by his singular Bravery and Knowledge in the Art of War, insomuch that, were it not for the Intervention of one Obstacle, which he called by the obscure Name of a *Caput Argol*, he might come to be a Sovereign Prince. The Baron asked what that was, but *la Brosse* was very averse to satisfying him: However, after much Importunity, he told him, that *he would be guilty of committing some Offences, that would expose him to the Danger of losing his Head, which he would not escape without great Difficulty, if he did at all.* At this Information, the Baron was so much enraged, that he fell upon the poor old Man, who was then in a little Garret, which served him for a Study, beat him without Mercy, left him almost dead, locked him into his Garret, and went away with the Key of the Door; whereof he afterwards boasted, as of a notable Exploit. Nor was it only from *la Brosse*, that the Baron was thus forewarned of the Danger

116 *Of the Breach, or Observance,*

Danger awaiting him, as also of the Cause thereof, he being afterwards assured by one *Cæsar*, who was reckoned conversant in the Magic Art, that *nothing but the Back-Stroke of a Burgundian would hinder him from becoming King*. Both of which Predictions he found too fatally verified; being beheaded for conspiring against his Sovereign *Henry IV.* by a Back-stroke of the Hangman of *Paris*, who was of *Burgundy*.

But the following Instance (which is extracted from the Travels of *Vincent le Blanc*, Vol. I.) of the Fatality attending such curious Enquiries into Futurity, we think more remarkable and tragical than any of the former; inasmuch as the Persons who suffered thereby, were not those themselves who had recourse to such unlawful Consultations, but their poor innocent Children. A certain Prince who was named *Alfonge*, and was Tributary to the King of *Pegu*, in the *East Indies*, and his near Relation, married a lovely Princess, named *Abelara*, one of the greatest Beauties in those Parts, with whom he lived in the strictest Union and most perfect Happiness. To add to their Felicity, they were blessed with two Sons, who were Twins, and who, even in their most tender Years, gave the greatest Hopes of becoming one Day the Ornament of their Country, as well as the Delight and Comfort of their fond Parents. But what distinguished these young Princes the most, was that intire and uncommon Affection which each of them mutually bore to the other: This went so far, that neither of them could be easy asunder, and the one was always ready to consent to, or, if possible, to prevent the Desires of the other. In this cordial Unanimity they lived happily, till they arrived at the Age of ten Years; when the old Serpent, the Enemy of all Concord, inspired their Father and Mother with a Desire of knowing their future Fortune; which they had soon Reason to repent: For, to their great Grief and Astonishment, they

of the SECOND COMMANDMENT. 117

they were told, *that those two Brothers, who now loved so dearly, would one Day become the Murderers of each other.* The poor young Princes themselves, likewise being informed what a tragical and shocking End awaited them, were filled with the utmost Concern ; and as they grew up, one would frequently say to the other, *Brother, it must needs be you that must kill me, for I would sooner die a thousand Deaths than do you the least Injury imaginable.* To which the other would answer, *Banish all such Thoughts, good Brother, for you are equally dear to me with my own Life, if not rather dearer.* However, the anxious Father, in order to prevent the dreadful Misfortune threatened, resolved to separate them ; whereat the two Princes were so troubled, and grew so melancholy, that he was obliged to lay aside his Design for some Time. In the mean while a War breaking out between the Kings of *Narsinga* and *Pegu*, the Father, with his two Sons, as Tributaries and Relations of the latter, were obliged to go to his Assistance. A Peace, however, was soon concluded between them, by the Interposition of some neutral Powers, equally Friends to both Monarchs, on Condition that the two young Princes should marry the two Daughters of the King of *Narsinga*, and that the King of *Pegu*, in Consideration of those Nuptials, should confer on his young Kinsman that married the elder, certain Provinces he had conquered from a neighbouring Monarch, whilst the other was to have certain other Territories assigned him as his Allotment, very remote from those of his Brother. Accordingly the Nuptials were soon after consummated ; which done, the two Princes set out each of them for their respective Dominions, to the great Joy of their Father, who now imagined there was no Danger of their falling into the dreadful Misfortune that had been foretold them. But, to see how blind Mankind are to Futurity, and to the Means of providing for their own Welfare, that very Separation which he vainly fancied would prove their Security,

118 *Of the Breach, or Observance;*

Security, shall be the direct Occasion of their fulfilling their unhappy Destiny! In effect, it so happened, that the Prince of a neighbouring Country, who was both their Relation and Ally, sent to these two Brothers for Assistance, who accordingly hastened both unknown to each other, to his Relief. Now, in a Town on their Way thither, lived a Lady, who had once been their common Mistress; such Things not being scrupled amongst the People of those Countries; and the two Brothers approaching the Place of her Residence about the same Time, by a kind of supernatural Impulse, were moved on one and the same Night, to make a Visit to this Lady, without any Attendants, but one Servant, insomuch that they met at her Gate, in the dark, at the very same Instant. This provoking them to Jealousy, and Jealousy to Fury, they rushed fiercely upon, and mortally wounded each other; thereby fatally accomplishing what had been so long foretold; and what it had so industriously been endeavoured to avoid. But what rendered this tragical Scene yet more moving, was, that one of the Princes as he lay dying, gave humble Thanks to Heaven, for having thereby prevented the dreadful Crime of killing his own Brother, whereof it was foretold he should be guilty; whereupon, the other knowing him by his Voice, and those Words, with much Difficulty crept to him, and embracing him with many Tears and Lamentations, expired with him in his Arms. Nay, which was more, to crown all, their Father, who was also come to the Aid of his Relation, being informed of this dismal Calamity, hastened thither, and flew himself upon the Bodies of his Sons.

Now, without entering into any Disquisition which Way these Casters of Horoscopes, or Calculators of Nativities, come by their Intelligence, which we confess we can no otherwise account for, than by supposing the *Almighty*, for the Punishment of all such impious Enquirers, may enable them to give such

of the SECOND COMMANDMENT. 119

such exact Information, let us only make some few Observations upon the Folly, as well as Wickedness, of such Curiosity. And first, we evidently see it is of no Service to them; it does not enable them to shun the Misfortune threatened: Secondly, we find it only tends to imbitter their Days, by keeping them in a continual Dread of it, and thereby anticipating their Misery.

The Instance of the Duke de Biron in particular, is singularly remarkable; he was not only told what Death he should die, but for what Offence; one assures him, nothing but beheading would prevent his being King; and another confirms it, by telling him nothing but the Back-stroke of a *Burgundian* would hinder it. Now it was evident, he could never become King lawfully, not being of the Royal Family, nor having any Title to the Crown; he therefore could not arrive at it by any other Means than open Rebellion, or secret Conspiracy, of the Danger whereof he was fairly and doubly forewarned. But of what Service is this to him? Is he thereby enabled to avoid it? And does he stand upon his Guard against the ambitious Suggestions of the Tempter, in Confederacy with his own ungrateful, false, and treacherous Heart? Not at all; and accordingly he suffers an ignominious Death, and falls a Victim to the Justice of an injured Sovereign, the more exasperated against him, as he had loaded him with Favours and Honours.

Nay, we have Examples both in sacred and profane History, of those who have not only rendered their Lives uncomfortable to them by such Enquiries, but have even immediately hastened their Deaths thereby. Such is that of *Benbadad* King of Syria, who sent *Hazael* to the Prophet *Elisha*, to know whether he should recover of an Illness with which he was afflicted. Now, though he consulted only a Prophet of the Living God, yet as he was desirous

120 *Of the Breach, or Observance,*

desirous of enquiring into Futurity, and thereby invaded the Province of the *Almighty*, who has reserved secret Things to himself, *Haxael* is plainly told, not only that *Benbadad* should die, but that himself should succeed him in the Throne. Whereupon *Haxael*, at his Return to his Master, though he perfidiously assured him he would recover, covered his Face next Morning with a thick wet Cloth, which stopping the Respiration, soon smothered and killed him, and he ascended his Throne.

Of the same Nature is that of *Natholicus*, who, as we are informed by *Buchanan*, having acquired the Crown of *Scotland* by much Bloodshed, and endeavoured to establish it by the same, and being perpetually haunted by that Fear, which is the inseparable Companion of Guilt, sent a Messenger in whom he thought he could confide, to enquire of a Witch how long he should reign, and how many Years he should live. To which the Witch plainly answered, *he should not live long, but should be killed by one of those in whom he reposed the most Trust*. This made the Messenger very desirous of knowing who it was should be guilty of such an Action; and she as expressly told him, *he should himself be the Man*: Whereupon, though he had before no Thought of such a Thing, being afraid the Answer of the Witch could not be long concealed, and that the Discovery might endanger his own Life, he resolved rather to fulfil it; and accordingly, at his Return, having demanded a private Audience of the King, on Pretence of communicating to him some important Intelligence, he there slew him.

We shall now proceed to an Example of another Kind, for the Instruction and Warning of those curious Damsels, who, not content with waiting the appointed Time to know who are to be their Sweethearts, have recourse to unwarrantable Tricks, in order to satisfy their wicked Itch of diving into Futurity. A

of the SECOND COMMANDMENT. 121

young Lady of this Stamp, having heard of the Custom of washing and drying a Shift before the Fire on a *Midsummer Eve*, as we think; and that it was an infallible Means to help her to the Sight of her future Husband, who would certainly come and turn it, resolved to try the Experiment, imagining it perhaps but an innocent Frolick. Accordingly she did so, and about Midnight the Appearance of a Man entered the Room, who, with a frowning Aspect, going up to the Shift, as it hung by the Fire, and turning it, stuck a Dagger thro' it, which he left therein, and vanished; and which she took and locked up carefully. Whether she before knew this Person, or not, we cannot say; but so it was, that in process of Time she married him, was his Wife some Years, and they lived comfortably. But, one unfortunate Day, going to the Place where the Dagger was concealed, to search for somewhat, she took it out, not dreaming of the fatal Consequence, and her Husband setting Eyes thereon, and knowing it to have been formerly his, asked her, with some Sharpness, where she had it, and how she came by it. She hesitated some Time about answering; but he, observing it, and insisting upon knowing the Truth, she at last related the whole Story, excusing herself by alledging, what might be true, that she thought no manner of Harm. *Ay, is it so?* says her Spouse sternly, *And did you go to the Devil for a Husband! To the Devil then you shall go again, by the Hands of your Husband:* Which said, he plunged the fatal Dagger into her Breast: and he afterwards declared, that no one upon the Rack could endure greater Tortures than he did all that Night when his Wife had recourse to this wicked Practice; and that he verily believed his Spirit had been conveyed thither in his Sleep, by some supernatural Power, since he not only remembered every Particular of his entering the Room, and sticking the Dagger in the Shift, &c. but, though he found himself in the Morning in his own Bed,

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Bed, he actually missed his Dagger, and had never seen it again till then.

All the Remarks we shall make upon this surprising Story, are these; *First*, That we know not how far the *Almighty* may permit the Spirits of Darkneſs, who are always ready for any Miſchief, to exert their Power in gratifying the Curioſity of thoſe who have recourſe to ſuch unwarrantable Practices. *Secondly*, That aſtoniſhing and unaccountable as this Relation is, we are credibly aſſured ſomething ſimilar to it happened to the great Duke of *Buckingham*, who was ſtabbed by *Felton*, which was as follows :

A Spectre in the Shape of his Father, Sir *George Villiers*, appearing to one of the poor Knights of *Windsor*, who had formerly been a Servant in his Family, charged him to tell his Son, that unleſs he mended his Courſes, he would ſhortly be killed with that very Knife, which he the Spectre then gave him. The Man made ſome Difficulty of complying with the Spirit's Deſire, not only as not being likely to get Acceſs to his Grace, but as being yet more unlikely to obtain Credit: Whereupon the Apparition acquainted him with ſome particular Paſſages, known only to his Son and himſelf, which he aſſured him would gain him Belief. Accordingly the Man went, and delivered the Duke the Meſſage, with the Knife; relating to him at the ſame Time thoſe Paſſages, which his Grace ſwore could not have been told him by the Devil; wherefore, as it made ſome Impreſſion on him, he locked up the fatal Knife very carefully in his Cabinet. But to little or no Purpoſe, for with that very Knife he was ſtabbed by *Felton*, who bought it but the Day before his Murder, in *Portſmouth*: At leaſt the Duke, immediately after his being wounded, diſpatched a Meſſenger to *London*, with Orders to look for the Knife in that Cabinet, whereof he then gave him the Key, and it was gone.

of the SECOND COMMANDMENT. 123

To return from whence we have digressed, the beforementioned Examples, we believe, are more than sufficient to convince any one that is not downright incorrigible, not only of the Wickedness and Enormity, but also of the great Danger of having recourse to any such superstitious Practices; at least, they who will not be forewarned by these, will be equally unmoved, should we multiply them without Number, which would not suit with the Bounds of this Treatise, and would only weary out the Patience of the Generality of our Readers: Let us therefore conclude here what we have to say upon this Head, and pass on to the other Violations of this Commandment.

Another Practice, which is equally inexcusable, is that of making any Addition to, or any Retrenchment from, either the Holy Scriptures, or any Part of Divine Service. Now, though this cannot justly be charged on any Branch of *Protestants* that we know of, except the *Quakers*, who have banished both the Sacraments out of their Assemblies, it is what the *Papists* are likewise notoriously guilty of; not only by crazing the Second out of the Number of their Commandments, as being an express Condemnation of their impious Practices, but by denying the Cup to the Laity, and giving them the Communion but in one Kind, which is not only a Violation of the same Law, but also of our Saviour's positive Injunction, *Drink ye all of this*. We hope, therefore, no one of any common Sense will be in Danger, at this Time of Day, of being made Proselytes to either of these two erroneous Religions.

At least it would be very well, if every one, before he embraces that Communion, would remember what is said towards the End of this Commandment, namely, that the *Lord God is a jealous God*; jealous of his

124 *Of the Breach, or Observance,*

his Honour, which he will not allow of being given to another; and jealous of the Purity and Simplicity of the Worship that is offered to himself, which he will not allow of being adulterated with human-Inventions. It would likewise be well to remember, that he *visits the Sins of the Fathers upon the Children*, and that *to the Third and Fourth Generation*; so that every one who transgresses this Commandment, thereby intails a Curse upon his Family, even beyond his Great Grand Children; and though he may possibly escape Punishment himself in this World, has all the Reason imaginable to fear it will fall the heavier on his innocent Posterity. Lastly, it would be well to remember, that every one who transgresses this Commandment, is looked upon by God as one *that hates him*, and must accordingly expect to be punished as such.

Having thus run through the Sins forbidden by this Commandment, and shewn the good and evil Consequences attending the Observance or Breach thereof, particularly in that eminent Example of the *Israelites*, whose Welfare or Slavery, almost constantly depended upon their Regard or Disregard thereto, we shall next proceed to consider the Third Commandment, which is as follows:



C H A P. III.

Of the good and bad Consequences of the Observance, or Non-Observance of the Third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain. It is very evident

of the THIRD COMMANDMENT. 125

dent from the whole Tenor of this Commandment, when compared with the Conduct of the Generality of Mankind, even of the better Sort, that it is either very little understood, or very little kept in Remembrance; because there are few or none but what are guilty of the frequent Breach thereof, though perhaps not in so shocking a Manner, as the common Swearers and Curfers, who daily infest our Streets, and whose Mouths seldom open without an Oath, or blasphemous Imprecation.

For Instance, what is more usual, even amongst those who are counted in other respects good sober People, and who would tremble at an Oath plainly expressed, than for them on the most trivial Occasions, or on meeting with any slight Hurt or Misfortune, to cry out, *O Jesu, O Christ, O Lord, and O God*, without any Awe or Reverence for, and even without thinking of, the great Name thus taken in vain? Or what is more usual, than to hear them say to one another, *God help you, poor Thing*, by way of Derision, or Irony, or the *Devils take you*, by the way of Jestling, each of which, nevertheless, is a direct Violation of this Law. In effect, it is not only certain, that it is broken by any of these, but also that it is violated whenever we mention it without due Reverence and Awe, even in reading a Chapter in the Bible, or saying our Prayers; a Circumstance which too many even of our Clergy, who, by their hasty and irreverent Manner of slubbering over Divine Service, plainly shew they are regardless of what they are about, would do well to keep in Remembrance.

It also highly concerns their Hearers to take Care they are not guilty of the same, not only in saying the Lord's Prayer and Creed after the Minister, but in making their Responses in the Litany and Communion Service. But if the bare Mention of the Name of *God*, or *Christ*, or *Jesus*, or any such-like

126 *Of the Breach, or Observance,*

Expressions, without due Awe and Reverence, be a Violation of this Divine Mandate, and is accordingly punishable as such without Repentance, what shall we say to those impious and blasphemous Monsters, who daily deafen our Ears in all our Streets, to the Terror of all sober and well-disposed Persons, notwithstanding which, they are suffered to go on therein with Impunity? We hope, however, the late salutary Law, for the Punishment of such audacious Offenders, will, in a great measure, put a Stop to this daring Impiety; which otherwise will undoubtedly call down the Judgments of Heaven upon so wicked a Nation, if our late Sufferings are not very much owing thereto.

In effect, if Blasphemy was punished with immediate Death amongst the *Jews*, under the *Levitical* Law, as we find, *Levit* xxiii. 16. and that by the express Command of God; and if even Strangers, when guilty, tho' not Worshipers of the *Almighty*, were not exempted from the same Sentence, as we may see in the same Place, what can we expect, who profess to live under a purer Dispensation, but that our gross Contivance at these daily and open Impieties (by not bringing the Offenders to Justice) should draw down upon us the severest Instances of the Divine Displeasure? Or where would be the Wonder, if, in return of such open Rebellion against our great Creator (for such it is) he should send a Spirit of Division amongst us, set the Sword of every Man against his Neighbour, (whereof we have many Examples in Scripture) and involve the whole Nation in all the Calamities of a Civil War? Might we not then read our Sin in our Punishment? Could any thing be more adequate? We openly revolt against the *great King of Kings*, and nobody is found sufficiently zealous to espouse his Cause; wherefore he delivers us up to a Spirit of Sedition; we take up Arms against our lawful Sovereign; the Well-affected rise in his Defence,

of the THIRD COMMANDMENT. 127

fence, and the whole Nation become thereby the Executioners of God's Wrath upon one another.

To say the Truth, it is very certain there are no People in the Universe, so villanously addicted to this grievous Sin as ourselves; and therefore, though the *Almighty* has been graciously pleased to grant us a Reprieve for the present, and has chastised us only like a loving Father, not like an angry Judge determined to execute strict Justice, and make a full End, we have all the Reason in the World to expect a second, and yet more severe Visitation, unless we avert it by sincere Repentance. Having thus shewn the Enormity of this Transgression in a strong Light, in order to deter our Countrymen from a Vice, which is so much the more inexcusable, as no Temptation can be pleaded in Mitigation thereof, we shall now proceed to set before them some Examples of the good and evil Effects of observing or violating this Law; being not insensible, that with the Generality of People, Example is of much more Force than Precept. Not to mention then the People of the *Jews*, with whom the great Name of the *Most High, Jehovah*, was held in such Awe and Veneration, that it was never pronounced by them but once a Year, and then only by the High Priest, on the Day of Atonement, when he entered into the *Holy of Holies*, insomuch that it was called the *Unutterable Name*; not to mention them, we say, who carried this Veneration so far, that, in order to avoid the Prophanation of a Word so sacred, whenever they read the Scriptures, and it occurred therein, they pronounced it *Adonai*, or *Elohim*, which signify the *Lord*, or *God*, we shall scarce find any Nation even among the Heathens, where they swore so commonly, or set so light, by their false Deities, as we do by that of the *Almighty*.

To give one remarkable Instance of this Truth,

128 *Of the Breach, or Observance,*

it will be sufficient to relate the Story of *Acontius* and *Cydippe*, which is as follows: The former being a young Man of low Extraction, and falling violently in Love with the latter, a young Maiden greatly his Superior in point of Birth and Fortune, when he had no Hope of gaining her any other Way, by reason of the great Disproportion between them, had recourse to the ensuing Stratagem, whereby he trapped her into a Promise of Marriage. It was it seems the Custom at that Time, that whatever solemn Vow was made in the Temple of *Diana* at *Delos*, during the Celebration of the Feasts in Honour of that Goddess, it was to be kept inviolably, for fear of drawing down upon themselves the Displeasure of that false Deity; whereof, by the way, they stood in more Awe, than most of us do of the true God. Now *Acontius*, being well apprized of this, and having waited till *Cydippe* came thither, as was usual for all the young Maidens thereabouts, took that Opportunity to throw an Apple into her Bosom, whereon were written these two Verses:

*Juro tibi sane, per Mystica sacra Dianæ,
Me tibi venturam Comitem, Sponsamque futuram.*

The Meaning whereof is,

*By Dian's sacred Mysteries I swear,
Thy Spouse to be, and in thy Fortune share.*

Cydippe, as was natural, taking the Apple out of her Bosom, and reading the Verses, was thereby betrayed into an Oath to become the Wife of *Acontius*; at least, a Sickness that seized upon her soon afterwards, and which was urged by that young Man as a Sign of the Anger of that Goddess, for deferring the Accomplishment of her Vow, induced her to believe so, and accordingly to take him for her Husband; which she would not otherwise

wife have done. Now, without entring into a Discussion, whether *Cydippe* shewed more Weakness or Prudence in this her Behaviour, let us propose a Case or two, somewhat similar thereto.

Suppose a young Woman of Fortune should take a Fancy to a Man much her Inferior, and should be so far from being seduced into a Promise of Marriage unawares, that she should actually make the first Advances to him, and enter into a formal Contract to be his; and yet, upon the Prospect of a better, that is a richer Match, regardless of all her Oaths, and even of common Modesty, in Defiance of Shame, and in the Face of the Sun, in the midst of a Crowd of Witnesses who were privy to her Engagements with this Man, should be publicly married to another, and that after the greatest Familiarities had passed between her and the former, after he had frequently had carnal Knowledge of her Person, what could we say of such a Woman? Must not every one confess she was worse than a Heathen? What could she expect from such an open and profligate Violation of the Laws of Honesty, Truth, and Decency, and such a daring and manifest Contempt of that *God*, whom she had invoked as a Witness to her first Vows, but continual Unhappiness, Jarrings, and Reproaches from her new Choice, and unless she averted it by timely Repentance, eternal Misery hereafter? And yet all this, and more, was a young Lady of a good Family in *Wales*, publicly charged with some Years ago in Print, by an Organist of *Ross* in *Herefordshire*. Again, supposing a young Woman, who having been Daughter to one learned Doctor, and Daughter-in law to another, might reasonably have been imagined to have been well apprized of the Nature and Obligation of solemn Vows, after having engaged herself voluntarily, even by a mutual Repetition of the Office of the Church, in the most serious Manner, to a reverend Clergyman

gyman, after having even a Ring put upon her Fourth Finger, and accepting of Presents in Cloaths to a considerable Value from him, should afterwards in Violation of such solemn Vows, be married to another; and that her own Mother, Widow of two such learned, if not reverend Doctors, should be the Person by whose Instigation, if not Compulsion, she had been induced thereto, what could we think both of the one and the other, but that they were many Degrees worse than Infidels; and that, without a hearty Repentance, some severe Judgment would befall them? And yet this is neither more nor less than what a young Lady of *Oxfordshire* was charged with in Print, and we think evidently proved guilty of, by a reverend Clergyman about twelve Years ago, in a Book, intitled, *The Contract violated, or the hasty Marriage.*

Enormities of this Kind are not always immediately punished by the Hand of Heaven; but sometimes the Chastisement follows pretty close upon the Heels of the Offence; and so it seems to have done in the Case of this Gentlewoman and her Mother, whom we think both equally to blame; since the former seems not to have been married above a Week to the Person, for whose Sake she had so shamefully and basely violated and broken a solemn Contract, before she heartily repented it: At least, her answering her Mother-in-law, who visiting her on the *Monday* after her Wedding, found Fault with her appearing melancholly and pensive, and said, *She ought to be enjoying herself. Enjoying myself, Madam! I never expect a Day's Enjoyment as long as I live,* looks very much like it. Nay, it carries with it a yet worse Aspect, and has greatly the Air of a Remorse of Conscience, arising from a Sense of such heinous Guilt, as would imbitter all her future Days, and never more allow her any Peace of Mind. A State so terrible, that we can hardly conceive any Punishment on this Side the Grave,
more

of the THIRD COMMANDMENT. 131

more dreadful ! Let all young Women, who make a Jest of Vows, and sport with Things sacred, and are inclinable to follow her Example, reflect upon this, and consider how they would like to share in her Fate ; which is an evident Proof, that a Breach of the Third Commandment is not overlooked by Heaven.

But the young Gentlewoman herself, as she was not the only Transgressor in this Case, was not the only Person who suffered for so doing ; her Mother, who was at least equally criminal, if not yet more, in exerting her maternal Authority, and compelling her Daughter thus to violate the solemn Vows, whereby she had engaged herself to another Man in the Face of Heaven, making herself thereby an Accessary to, and Partner in her Offence, as she partook in her Guilt, partook also in her Punishment.

Nay, the Hand of Heaven seems to have fallen with rather more Weight upon her than her Daughter ; who, having a longer Time allowed her for Repentance, and being an Eye-witness to what befel her Mother, and hearing her Confessions and Declarations, may charitably be supposed, if not hardened to the last Degree, to have been awakened to a Sense of her Guilt, and by a sincere Acknowledgment thereof, to have endeavoured to obtain Pardon.

Be that however as it will, within less than two Months after her Daughter's Nuptials, the Mother was taken with a sudden Delirium, ran away in that Condition above a Mile from the Place of her Habitation ; said many Things to the Advantage of the reverend Clergyman, who, if Vows are of any Force, was the only Husband her Daughter could lawfully have during his Life ; made an ample Confession of having done him Wrong ; would

132 *Of the Breach, or Observance,*

not suffer any one to speak ill of him ; desired to see him, and have him sent for, declaring that otherwise she would not go to Bed ; though, for what Reasons were best known to themselves, some about her would not permit it.

In short, so far did her Distraction proceed, that Nurses were sent for from *Oxford*, who bound her in her Bed the very Day they came, with which a Physician who was sent for next Moment, found Fault, and immediately ordered her to be restored to her Liberty, though too late for her Relief, for she died soon after, and, as the Father of her Son-in-law swore, raving mad. What could be more deplorable ! Or what a more manifest Proof, that the Lord will not hold them guiltless, who either take his Name in vain themselves, or encourage others so to do !

One Remark, however, we cannot help making upon the latter Part of this Story ; namely, that all the Evidence given of the Mother's Lunacy, amounts to no more than this, that she ran from her own Habitation, spoke much in Praise of the Clergyman to whom her Daughter was contracted, owned she had injured him, could not be easy till she had seen him, and being denied that Satisfaction, died raving mad.

Now, we think it appears plainly from the very Face of this Account, that all these Actions of the Mother, falsely ascribed to her being disordered in her Senses, were rather evident Tokens that she had just then recovered them ; and that, being brought by her Illness to a serious Way of Thinking, that inward Witness of her Guilt, which she carried about with her, would not suffer her to rest, till she had made all the Atonement in her Power, by justifying the injured Gentleman, publicly acknowledging her own Wickedness, and
openly

of the THIRD COMMANDMENT. 134

openly asking his Pardon, which certainly was the only Reason could induce her to desire a Sight of him.

But, if this was a strong Inducement to the Mother to desire it, no doubt it was also a Reason equally strong, for those about her, who, as it appears, were in the Interest of the new Son-in law, not to comply therewith; since such a Confession of Guilt would have reflected an equal Odium on themselves, as not only having been privy thereto, but having earnestly solicited, and urged her on to it; and consequently, being also Partners and Accomplices therein. It would have become them, however, better to have joined with the poor Woman in the Acknowledgment of her Offence, and endeavour to make her Peace with the injured Person, since we are assured this is to be done, if possible, before we can expect a Pardon from Heaven.

These two Instances, because well known to be authentic by Hundreds now living, insomuch that, were it not in regard to their respective Families, we could subjoin their Names thereto, we thought proper to chuse out from many others; as being most likely, on that account, to make a proper Impression upon our Readers. We shall now proceed to add two others, altogether as singular and remarkable, of equal Perfidy and Violation of Vows, in two Persons of no mean Rank, of the other Sex, both also within our own Memory, and well known to many People of Distinction yet alive.

The first shall be of a Gentleman, of an ancient Family, and ample Fortune, afterwards, if not even then, a Member of Parliament, nay, Knight of the Shire for a certain County, who having long made honourable Addresses to a beautiful young Lady,
also

134 *Of the Breach, or Observance,*

also of Distinction (though not perhaps an equal Match for him, according to the modern and polite Custom of *Smithfield Bargains*) at last proceeded so far in his Vows and Oaths never to have any one but her, and in urging her to hasten the Consummation of his Happiness, that the very Day was appointed, and a great Quantity of new Linnen, suitable to the Occasion, provided by her, and all marked with his Name; so secure did this unhappy young Lady think herself, and so much did she confide in his Honour! But, alas! how wretchedly and how basely was this poor believing Maiden deceived! Without any Cause given on her side, without any Reason assigned, or any Apology made, for so much Perfidy and Baseness on his side; at the very Time when she expected her pretended Admirer to be flying to her Arms on the Wings of Love, he leaves her to languish under a cruel Uncertainty and Suspence, a Prey to a thousand Fears, and comes away to Town, not deigning to give her any other Information, either that his Mind was changed, or why it was so, than what she could gather from common Report, namely, the Smallness of her Fortune.

What can we think of a Man, who, in cold Blood, and without any Provocation, could be guilty of so much Cruelty, and act so ungenerous and base a Part? He had not been deceived as to her Circumstances; no Endeavours had been used to put any Cheat upon him in that respect; no, he knew at the very first what would be advanced with her, and therefore could not plead any Imposition, or dishonourable Practices, in his own justification; but out of meer Caprice, and Insolence, to shew he thought himself above being accountable to any one for any of his Actions, and to please his Vanity in making himself a Town-talk, he thought proper thus to deceive and fool a young Lady, no way his Inferior but in point of Wealth.

But

of the THIRD COMMANDMENT. 135

But did the vain Man consider, though no one upon Earth, through a great Defect in our Laws, which have assigned no Punishment for such Perfidy, unless it can be proved by Witnesses, the Parties entered into a solemn Contract, that his Oaths and Vows were registered in Heaven, and there was one there would one Day make him sensible, he was accountable to him for the Breach thereof, if not in this Life, yet in another? Or, did he think, elate with Arrogance as he then was, that the Time was coming, when he should be so far infatuated, and reduced by his own Folly, to such Distress and Wretchedness, that he should make himself ten times more a Town-talk, and ten times more ridiculous, than he had endeavoured to render the young Lady? Or did he know that, whereas, in this evil Day, she was pitied by all, and condemned by none, he should be so far from meeting with Compassion from any one, that he should be universally laughed at and despised, and sink into the lowest Degree of Ignominy and Contempt?

No, he was far from imagining so sad a Reverse could befall him; yet so it was: Many Years after his having been guilty of this ungenerous and unmanly Act, when very probably it had long been banished from his Memory, having by his extravagant Courses, reduced himself to great Straits and Inconveniences, from which he knew not how to extricate himself, in a Fit of Passion and Despair, not knowing how to humble himself suitably to his present Circumstances, he resolved to rid himself of a Life whereof he grew weary, by laying violent Hands upon himself.

Having thus concluded within his own Mind, and not doubting but he had sufficient Courage to go through with his Design, so little was he acquainted with himself, he wrote three Letters: one

136 *Of the Breach, or Observance,*

one to his Lady in the Country, wherein he informed her, that by the Time she should receive that, he should be no more, having put an End to a Life which was become a Burthen to him, and advising her not to lay it too much to Heart, but to compose herself as well as possible, &c. The second was to a Gentleman, who was both his Neighbour in the Country (but was then in Town) and used to do Business for him: Therein he acquainted him as he had done his Lady, that, by the Time he received that Letter, he should have put an End to his Days, which were now grown insupportable to him, and desired him to come to such a Tavern, and take Care of his Body. The third was to a great Man, to whom he had long been a trusty Tool, wherein he gave him the same Information as the two former, thanked him for all past Favours, and took his final Leave of him.

When he had thus settled all Preliminaries, and nothing remained but to finish the grand Affair, he takes a Hackney Coach, orders the Man to stop at a Gunsmith's, where he provides himself with a Pair of Pistols, Powder, and Ball, and then drives to the Tavern mentioned in his Letter to his Friend, where he discharges the Coachman, bids the Drawer shew a Room, calls for Wine, and when it was brought, shuts himself in. Thus far all was according to Form, and he had acted tolerably well the Part of an old *Roman*, the Laws of whose Country not only connived at, but even approved of, and were favourable to Suicide: But, alas! when it came to the Push, when the critical Moment drew nigh that was to determine his Fate, to his great Disappointment and Mortification, he found what he had never before distrusted, that he had no Courage, but was a meer Chicken.

The same false Heart, which so many Years before had so little Compassion or Tenderness for
the

of the THIRD COMMANDMENT. 137

the Tears and Sorrows of a beautiful young Lady, and might consequently have been imagined destitute of any Feeling, felt now, on a sudden, to his great Surprize, a mighty Tenderness for the worthless Carcase wherein it was lodged; insomuch that he could not prevail upon his dear self to make any Holes therein, though he had already proceeded so far, that he had rendered Death in a manner unavoidable, and necessary, unless he would submit to the cutting Humiliation, of seeing himself become the Ridicule, Laughing-stock, and Contempt of the whole Town; a Punishment more mortifying, to a Man of any Spirit, than even Death itself!

Being reduced therefore, deservedly, by his own Folly to such a wretched Alternative; neither knowing how to live with Honour, nor having sufficient Fortitude to put what he had resolved in Execution; undetermined what to do, yet necessitated to go from where he was, unless he would be surprized by the People, who, as he had Reason to expect, would soon be there to enquire after him, in Consequence of the two Letters he had sent to the great Man, and the Gentleman that was his Agent; the best Thing he could think of, was to pay his Reckoning, and leave Word he was gone into the *Park*, imagining perhaps he might have Courage enough to leap into *Rosamond's Pond*, tho' he had not to fire a Pistol. But, if he thus fancied, he was therein mistaken a second Time; for the same Pusillanimity accompanying him thither, he was forced likewise to decamp from thence, *Reinfesta*, and the first News that was heard of him, some Time afterwards, was, that he was *safe* and *sound* at his Seat in the Country.

In the mean while, the two Letters beforementioned being received, let any one imagine the Shock and Surprize it must cause in his Friends; however, as it was now supposed past Remedy, all the
one

138 *Of the Breach, or Observance,*

one could do, was to pity and lament his Fate, and all that remained for the other, was to comply with his Request. Accordingly the latter went in a Coach, with proper Persons to take Care of his Corpse, as had been desired, and Messengers were dispatched by the former to enquire after the Particulars of this unexpected Catastrophe; but it will be hard to say which were most amazed, either the Persons in search after him, on being told what Message he had left at the Tavern, especially when on following him into the *Park*, they could hear nothing there of him, nor yet at any other Places where they made the like Enquiry, or of the People of the Tavern, when they were again strictly examined about him, and acquainted with the Reasons for such a Scrutiny.

In short, as he was a Person generally known, all the Town was in an Uproar for some Days, nor was the Country at first in less Confusion; for his Lady, on the Receipt of his shocking Letter, having dispatched Messengers to enquire into it, and they bringing back Word, that no Tidings could be heard of him, neither could his Body be found, every one was in the dark concerning his Fate, and formed a hundred various Conjectures, till soon after when he again made his Appearance suddenly at his Country Seat, as was before observed.

This News becoming once publick, Astonishment gave Way to very different Emotions, and the Man whom before every one pitied, was now become universally the Object of Derision and Contempt; nor could any one imagine with what Face he could ever again shew his Head in public, where he might be well assured, the Eyes of all Men would be fixed upon him wherever he went; where he must expect, that all Persons of Reputation would shun his Company, and where he could

not

of the THIRD COMMANDMENT. 139

not fail of daily meeting with a thousand Affronts, which he must be conscious of having justly merited. Such was the despicable State to which this base Falsifier of his Oaths, and once haughty Transgressor of the Third Commandment, saw himself reduced in this Life! A State so truly miserable, that it can only be surpassed by that consummate Wretchedness, which, without due Repentance, awaits all such Profligates in the next!

Let us now go on to the other Example promised, which, in some Respects, is yet more flagrant, and more remarkable than the former; and which also, like the former, did not go unpunished even in this World. This was of a Colonel in the Army, a Man of Wit and Pleasure, and a great Favourite of a certain Nobleman of the first Rank, lately deceased, who being with him at *Windsor*, at a Time when the Court was there, fell violently in Love with a beauteous and modest Virgin, (though but of mean Extraction, as only being Daughter to a Gardener belonging to the Castle) insomuch that nothing but the Enjoyment of her would satisfy him.

To his great Surprise and Disappointment, however, he found her strictly virtuous; and on making his Addresses to her, in the manner he had always till then found prevalent with Persons of her Station, namely, with the most vehement Asseverations and Protestations, of an unalterable Constancy, which were backed with Presents of no small Value to one in her Circumstances, became soon sensible, she was equally Proof against his Bribes and his Flatteries. Hereupon he renewed his Attacks, offering fresh Presents of still more considerable Value, and even a handsome Settlement for Life; but all in vain, she remained immoveable. Being now at his Wits End, and fully determined to enjoy her at any Rate, but making her his Wife, he

140 *Of the Breach, or Observance,*

he endeavoured to get her out of Town on some pretended Party of Pleasure; intending probably in that Case to have recourse to Force, as hoping afterwards to make it up easily by Money; but all to no Purpose; the young Maiden, equally prudent and virtuous, would not be decoyed out of the Castle by him.

Mortified hereat to the last Degree, but still burning with Lust, for it deserves no better Name, and no longer knowing what Course to take, he grew melancholly, pensivè, and peevish, insomuch that he ceased to be the agreeable Companion he was heretofore. The Nobleman, his Patron, who had taken a Fancy to him chiefly on that Account, having observed this sudden Alteration in his Temper, asked what ailed him. To which he, for some Time, declined giving any direct Answer, as being ashamed, no doubt, of his Weakness; the proud Man not considering, that a virtuous Maiden, be her Parentage ever so mean, is greatly superior to the greatest Villain. Being pressed however earnestly by the Nobleman to disclose the Cause of his Sadness, he at last acquainted him with his Passion, recounting also every Particular that had passed between the lovely Fair One and himself, and concluding with an Oath, that he no longer knew what Means to have recourse to, though he could never be easy in his Mind till he had enjoyed, or, in plain *English*, ruined her.

On hearing this Account related in the most lamentable Tone, the Nobleman, who, though otherwise a Man of strict Honour, was a great Latitudinarian in Matters of Love, and who probably did not believe there was any such Thing as a virtuous Maiden, not having ever met with such Repulse himself, even from Persons of a much higher Rank, burst into a violent Fit of Laughter, full in the Colonel's Face; whereat the latter was quite

of the THIRD COMMANDMENT. 141

confounded, and out of Countenance. Hereupon his Patron, who observed it, and who really had a Value for him, as was already observed, bid him have a good Heart, for he would engage he should have her by some Means or other.

Accordingly many Consultations were held, and many new Stratagems tried, with as little Success as before, which made the Nobleman himself not be so very confident of gaining his Point as he was at first; and, in effect, it is not unlikely, they were very near giving over all Thoughts of accomplishing their Design, and were about to desist from any farther Attempts, when the old Serpent, that implacable Enemy of all Virtue, suggested to one of them a Wile, which brought about what all their Arts had before in vain endeavoured, and what they had almost despaired of compassing. But it was at the same Time such a Wile, as not only could not come from any one but him, but as no one who was not himself a Devil incarnate, and quite destitute of Religion, Conscience, or even common Honesty, could have put in Practice.

This was, to get some one whom they could trust, to personate a Clergyman, and in that Habit to perform the Ceremony of marrying the Colonel to the Gardener's fair Daughter; and as in order effectually to deceive the virtuous Maiden, who was constantly upon her Guard, and to lull Suspicion asleep, it was necessary to get her to repose some Confidence in him, which was no easy Matter, after having been so often alarmed by his insidious Attacks, and the many Snares he had laid for her, it was concluded that he should renew his Addresses (from which he had for some Time desisted) with more Ardour and Assiduity than ever; and that he should spare neither Oaths nor Protestations to endeavour to persuade her, that her Virtue had got the better of his lawless Desires, and that they were now changed

142 *Of the Breach, or Observance,*

changed into an honourable Passion, whereof he was ready to convince her at any Time, by making her his Wife.

Accordingly this infernal Scheme was immediately put in Execution, and had the wished-for Success; for the beauteous Virgin, who had no Dislike to the Person of the Colonel, though she abhorred his wicked Designs, and who, notwithstanding her Modesty, could not help being pleased with the Proposal of a Match so far above her Expectations, no longer appeared deaf to his Sollicitations, but willingly consented to make him Master of her Person, as soon as the sacred Knot was tied.

There now remained but one Difficulty to be got over, which was to persuade her to agree to a clandestine Marriage; and this he pretty easily accomplished, by having recourse to two Pretences, which at the Bottom were really true; but which, as he intended to manage Matters, would effectually serve his Turn, and leave him at Liberty to deny his Engagement whenever he should grow weary of his new Bargain, and think proper to cast her off. The first was, that he could not marry her publicly, because he should thereby render himself the Laughingstock of the whole Court; the second was, that a private Marriage was as valid, and as binding both by the Laws of God and Man, as any one whatever. That the first of these was true, in some measure, the poor Damsel was sensible herself; and as to the other, she found, upon Enquiry, it was Fact likewise; thinking, therefore, she should stand greatly in her own Light, and be her own Enemy, if she longer opposed his Desires, she agreed to be married privately, and wait with Patience, till it should become proper or necessary to divulge it.

Behold

of the THIRD COMMANDMENT. 143

Behold then the harmless Virgin, unsuspecting of any Evil intended her, ready to become a Prey to her lustful Seducer; who having provided one of his Associates, as wicked as himself, to personate the Clergyman, whilst another, not much better, represented the Clerk; and two others of the same Stamp assisted as Witnesses, was so audaciously impious, to prophane the sacred Ordinance of Matrimony, by making it serve as a Stalking-Horse to his base Desires; repeating that solemn Form with as much Boldness and Unconcern, as if he had only been acting his Part in a Farce.

The Ceremony being over, the deluded and innocent Virgin believing herself what she really was both before God and Man, namely, his lawful Wife, consented willingly to his Embraces, now legitimated, as she thought, by the Church; and for some Time, that is, till becoming with Child, she pressed him to make their Nuptials public, she enjoyed some Satisfaction, and lived tolerably happy.

But when she found he put her off from Day to Day, upon frivolous Pretences, growing cold to her, and even avoiding her Company, though her Pregnancy began to be so visible, as not long to be concealed; when, upon the strictest Enquiry, neither Minister, Clerk, nor Witnesses, were to be heard of; when upon her begging, intreating, and conjuring him to do her Justice, and not suffer her to lie under the Imputation of a loose Woman, he first prevaricated, and afterwards positively denied his being at all engaged to her; it would be impossible for Words to express either her Grief or Consternation: Let it suffice to say, they were equally excessive, insomuch that her Complaints would have moved a Heart of Stone, or any one but the Monster, who having first occasioned, now laughed at her Misery. In short, the poor Creature

144 *Of the Breach; or Observance,*

ture, finding at last all her Sollicitations and Expostulations were equally fruitless, and having no Hopes of doing herself Right, or vindicating her Character, which she was upon the Point of losing, fell into a settled Despair, which soon broke her Heart, and ended a Life whereof she grew weary: Nay, some have reported, that she even hastened her Death by Poison.

But it was not long before this wicked Wretch, who now thought himself secure from being ever called to an Account for his Villainy, had Reason to repent his Cruelty and Breach of Oaths; for her Father, to whom she had revealed the whole Story, and who belonged, as has been before observed, to the Castle, found the Means to get it conveyed to the Ears of the Queen, who being equally shocked and incensed at his Barbarity and Impiety, not only caused him to be forbid the Court, but was going to proceed to farther Severities with him, even to the taking away his Commission; from which she was not diverted, without Difficulty, by the Nobleman his Patron, whom she did not know to have been any ways concerned in so black an Affair.

As it was, it proved a perpetual Bar to his Preferment during her Majesty's Reign; which together with his marrying a Wife, with whom he lived very uncomfortably, threw him into a profound Melancholly, bordering upon Lunacy, even to the fancying he saw the poor injured Maiden continually before him: Insomuch that stung with perpetual Remorse, ever vexed with the Clamours of his Spouse, and utterly neglected by all his former Acquaintance, he lingered out some Years miserably, and then died unpitied and unlamented. Nor did the Nobleman himself, who was his Adviser, and as it was whispered, the very Person who represented the Clergyman, escape intirely unpunished

published even in this Life, falling for some Time, before his Decease, under such an Imbecillity of Mind, as rendered him utterly incapable of managing his own Affairs, or performing any of the Functions of a reasonable Creature; a State more deplorable, and more shocking to Human Nature, than even Death itself! Let those who would not meet with their Fate, avoid sharing in their Crimes.

But if the Breach of Vows, made mutually between two Persons, and by the Violation of which only one is injured or hurt, be so heinous in the Sight of Heaven, what must the Guilt of those be, who by the Breach of solemn Leagues and Treaties, not only injure the Party who reposed a Confidence in them, but at the same Time, occasion the Slaughter of Thousands of innocent Persons; thereby at once notoriously violating, not only the Third, but the Sixth Commandment? For which complicated Sins they may well be assured, how great soever they may be, *the Lord will not hold them guiltless*: An eminent and remarkable Instance of this we have in the Histories of *Turkey, Hungary, and Poland*, which is as follows:

Uladiслаus, King of *Hungary and Poland*, a young Prince of great Bravery, having for some Time carried on a successful War against the *Turks*, those formidable Enemies of the *Christian* Name, and having gained considerable Advantages over them, and totally defeated them in a set Battle, wherein many Thousands of them were slain, and their General himself taken Prisoner, had at last so humbled the haughty *Sultan*, that he was glad to sue to him for Peace; which was at length concluded between them, upon Terms very advantageous and honourable to the *Hungarians*, to whom several Provinces were to be restored, and a large Sum of Money paid, greatly to the Dishonour and Damage of the *Infidels*.

All Things being agreed on, and all Preliminaries settled, the Treaty was finally ratified and confirmed by Sultan *Amurath* on one Part, and *Uladisslaus* on the other, who mutually swore solemnly, the first on the *Alcoran*, the latter on the *Evangelists*, to observe it inviolably. Accordingly, the *Turk*, as had been stipulated, sent away Orders forthwith for withdrawing his Garrisons out of the several Fortresses that were to be delivered up, and the Money was already paid; when young *Uladisslaus*, by the Instigation of the Cardinal *de Medicis*, and Cardinal *Julian*, the latter of whom, by virtue of his Authority as Legate to the Pope, undertook to absolve him from his Oath, is persuaded to break the Peace; which they represented to him as not sufficiently beneficial, nor even lawful, inasmuch as no Peace ought to have been made with *Infidels* by any Prince who was a *Christian*.

Thus instigated by these Emissaries of his *Holy Father*, who pretended to sanctify Perjury, and incited also by some other *Christian*, or rather *Anti-Christian* Princes, who expected to find their own Account in the Continuance of the War, the young King again takes the Field, and renews Hostilities with more Fury than ever, against an Enemy, who relying on the Faith of Treaties, and far from expecting any such Perfidy, had passed over in full Security into *Asia*, where some Affairs of Importance required his Presence. News, however, of this Rupture, being soon sent thither after him, he again crosses over into *Europe*, with all Expedition, highly exasperated at such a notorious Violation of public Faith, and fully determined, if possible, to take ample Revenge for it. Accordingly, he marches forwards, at the Head of a numerous Army against *Uladisslaus*, who by this Time was advanced as far as *Varna*.

There

There the two Powers coming within Sight of each other, a bloody Battle ensued, which was for some Time obstinately disputed on both Sides; however, the *Hungarians* at length got the better, drove the *Infidels* every where before them, and a total Overthrow was on the Point of following. This *Amurath* perceiving, and observing the Representation of *Christ Crucified* in the waving Colours of the *Hungarians*, drew the Treaty so lately sworn to, and so perfidiously broken, out of his Bosom, and casting up his Eyes to Heaven, Behold, thou crucified CHRIST, said he, this League, which thy *Christians* have made with me lately in thy Name, and now violated without any Cause. If thou art, therefore, a God, as they affirm thee to be, and as we ourselves have some faint Idea, revenge the Affront offered to thy Name, and the Injustice done to me, by shewing thy Power upon thy perjured People, who by their Actions openly deny thee.

Scarce had the *Sultan* uttered this pathetic and powerful Adjuration, when the Face of Affairs was visibly changed in an Instant; the flying *Turks* rally, and returning to the Onset with a supernatural Fury, not only repulse their Conquerors, but carry all before them, and give the *Hungarians* a total Defeat, but few of them escaping from the Field of Battle. Amongst the Slain was not only *Uladislaus* himself, whose Head was cut off by a *Janizary*, and stuck upon the End of a Spear, but Cardinal *Julian* also, that wicked Legate, who by his impious Solicitations, and audacious Profaneness, in pretending to dispense with solemn Vows, had been the Occasion of so much Blood and Slaughter. An instructive Lesson this, to all *Christian* Princes, to be careful how they trifle with Oaths, lest they should meet with the like deplorable End.

Nor have we been without Examples, even in
H 2 our

our Days, of the Danger of being guilty of this heinous Sin, in the Person of the late Emperor *Charles* the VI. of the Queen of *Spain*, of the present Empress, of the King of *Poland*, and of certain other *European* Powers. First, then, as to the Emperor *Charles* the VI. that great Prince, who was endued with many good Qualities, but unfortunately tainted with that common Vice of Sovereigns, an Ambition of extending his Territories, had put an honourable End to a long and successful War by the Treaty of *Rastadt*; which, though by reason of *Great Britain's* having clapped up a separate Peace, it was not near so advantageous as might have been obtained before that unfortunate Event; or would indeed have been concluded, (had it not been for the insatiable Avarice of the Duke of *Marlborough*, and the inordinate Desire of the *Dutch* to enlarge their Barrier unreasonably at the Expence of this Nation;) so long before as at *Gertruyden*, left him in quiet Possession of wide extended Dominion, and sufficiently powerful, by the Help of his *Allies*, not only to make Head against his Enemies, but even to humble them effectually, and carry the War into their own Countries, should they offer to attack him in any Part.

In effect, so sensible was his *Imperial* Majesty of his own Strength, that it proved fatal to him, by lulling him into a false Security, and inducing him to throw off that Regard to his *old Allies* they had well deserved at his Hands, which was the first Step towards his Ruin. First, He impolitically disoblged the King of *Sardinia*, by forcing him in a manner to a disadvantageous Exchange of *Sicily*, which had been procured for him at the Treaty of *Utrecht*, for *Sardinia*. This Inroad on the Right of another, laid the Foundation for a formidable Invasion of *Sicily* soon after by the *Spaniards*, when that Island would have fallen into their Hands, had not we stood in the Gap, and put an End to
th. it

their Conquests, by the total Defeat of their Fleet in 1718.

But notwithstanding this narrow Escape, the Emperor, as if insatuated, instead of taking Warning thereby, proceeds yet further, and by an *unseasonable Stiffness*, in refusing a certain Investiture, which was but a Matter of mere Form, and setting up the *Osford* Company, not only disoblged our Sovereign, but the whole *British* Nation, together with the States of *Holland*, and the King of *France*. And to say the Truth, it was but a scurvy Return, for all the Blood and Treasure lavished by the *English* in his Quarrel in Queen *Anne's* Reign, besides the recent Service he had received from them, in recovering for him the fertile Island of *Sicily*, and thereby securing to him the Kingdom of *Naples*, which must have followed of course.

In short, it was an irretrievable Mistake, for tho' the Affair of the Company was soon given up, it was too late to regain our intire Confidence; for the Minister who then had the Direction of Affairs, and who, if he was not an actual Pensioner of *France*, which there is great Reason to suspect, was, at least, so much afraid of a Rupture with her, or so much the Dupe of Cardinal *Fleury's* Professions, that he served him to all Intents and Purposes as effectually as if he was so, not only made use of the Pretence of the formidable Power of the House of *Austria*, to avoid affording them that Assistance to which we were bound by solemn Treaties, but even to enter into a Confederacy with *France* against them. The *Dutch* likewise, being cooled in their Affection for that Family, by the late Attempt to set up an *East India* Company in the *Austrian* Dominions, became intirely indifferent as to what befel them, insomuch that they were left destitute of any *Allies*, to support themselves singly against all their Enemies.

This was an Opportunity that had long been earnestly wished for ; it was, therefore, no Wonder it was readily and even greedily laid hold on, the first plausible Pretence that offered ; which was in the Year 1733, upon the Death of the late King *Augustus* of *Poland* : An Event which had been long expected, and for which *France* had been accordingly long providing. And, in effect, the first Step that Court took thereupon, was to set up *Stanislaus*, Father-in-law to *Louis XV.* as a Candidate for the *Polish* Crown. Now hereby they laid an almost inevitable Snare for the Emperor, into which it was scarce possible for him to avoid falling. On one hand, if he opposed the Election of *Stanislaus*, now so nearly allied to the *French* King, it was to be represented as an unpardonable Affront, which that Monarch could not in Honour put up : On the other hand, if he suffered him to be quietly chosen, and advanced to that Throne, he would be hemmed in, in a manner, by *France*, and her Allies, who would at any Time have an Opportunity of pouring their Troops in upon him on every Side. What could the Emperor do in so perplexing an Alternative? He wisely chose the justest and most prudent, which was, to leave the *Poles* in Possession of their native Right of electing their own Monarch, without intermeddling therewith, any other-wise than by prevailing on Prince *Lubomirski*, to throw his Interest into the Scale of the other Candidate, namely, *Augustus*, the present Sovereign of *Poland*, and Son to the late King.

France, therefore, being left at Liberty to promote the Advancement of *Stanislaus* as much as she pleased, without Opposition from the Emperor, it was plain she could have no reasonable Ground of Complaint against him, whether she succeeded therein or not. Nevertheless, on the *Czarina's* interposing in Behalf of *Augustus*, and backing that Interposition with a strong Body of Troops,
by

of the THIRD COMMANDMENT. 151

by which Means *Stanislaus* lost his Election, this Miscarriage of the latter was imputed by *France* to the Artifices of the Emperor, and made use of as a Pretence to attack him almost on every Side at once, in Conjunction with the Queen of *Spain*, and the King of *Sardinia*.

It was not to be expected, as his Dominions lay so distant from each other, that this Prince could long make Head against so powerful a Confederacy; accordingly in two or three Campaigns, he lost almost all Footing in *Italy*, besides Fort *Kehl*, and *Philipsburgh* in the Empire; and was glad to clap up a dishonourable Peace, by perswading his Son-in-law, the Duke of *Lorraine*, to an immediate Cession of that Dutchy, in Exchange for a precarious Reversion of the Dutchy of *Tuscany*, which it would be in the Power of *France* or *Spain* to take from him when they pleased. Behold here, the bitter First-Fruits of his Invasion of another's Rights, and Violation of a solemn Treaty! Had he not disobliged the King of *Sardinia* formerly, by wresting *Sicily* from him, *France* and *Spain* could never have made such a rapid Progress in *Italy* and the Empire; and had he not done the same by *Great Britain* and *Holland* in setting up the *Ostend* Company, they would probably have assisted him in repelling Force by Force.

But this is not all, the worst is still behind. It was natural for the Emperor to be greatly mortified at so disadvantageous a Treaty; the Loss of the two Kingdoms of *Naples* and *Sicily*, with the whole *Milanese*, and *Lorraine*, two of the most valuable Dutchies in *Europe*, *Tuscany* excepted, was sufficient to put him out of Humour, and to make him ready, like a drowning Man, to catch at any Twig which would save him from sinking. In this critical Juncture, a Rupture happening between the *Muscovites* and *Turks*, wherein the former had

Gained considerable Advantages, the Emperor was invited and solicited by the *Czarina*, to lay hold of that Opportunity to humble the common Enemy of *Christendom*, and indemnify himself for his former Losses, at the Expence of the *Infidels*.

The Temptation was strong to any Man who consulted only his present Interest, without any Regard to Justice, or solemn Contracts, when they any way clashed therewith; and it was the more so, as the *Turks* having been already greatly weakened by an unsuccessful War carried on against the *Persians*, and by several Advantages gained over them by the *Muscovites*, it was generally believed (so short-sighted are Mankind!) the *Germans* would march to certain Conquest. In effect, this was what his Ministry were continually representing to the Emperor; so that at last they perswaded him, upon some frivolous Pretences, to proceed to open Hostilities against the *Turk*, who had maintained the Treaty of *Passarowitz* inviolably about twenty Years, and never given him, nor the Empire, the least Cause of Offence.

One would have thought, however, that a Prince who was himself Sovereign of *Hungary*, and whose extensive Territories bordered equally upon *Turkey* and *Poland*, and who must consequently be supposed to have been conversant in the Histories of those Nations, should have remembered the unhappy and deplorable Fate of *Uladislaus*, on an Occasion almost similar to this, and should have been warned thereby not to tread in his Steps, lest he should share in his Punishment. But, as he did not, though his Chastisement was somewhat more mild, yet he met with a very severe Rebuke at the Hand of Providence.

With three powerful Armies that marched into the *Turkish* Territories, confident of Success, the
Imperialists

Imperialists were so far from gaining any considerable Advantages, though the *Infidels* had their Hands full at the same Time of the *Muscovites*, that they met with many shocking Repulses, and were not able to maintain their own Ground; so that being driven from Place to Place, and greatly weakened by continual Losses, his Imperial Majesty was at last glad shamefully to clap up a separate Peace, dishonourably leaving his faithful Ally the *Czarina*, and compounding for the Security of his remaining Dominions, by the Surrender of *Belgrade*, one of the strongest and most important Fortresses in his Dominions, and by giving up a considerable Frontier to the *Infidels*.

It may well be imagined, such a Train of Misfortunes, one upon the Heels of another, must sensibly have affected this unhappy Prince; but if we add thereto, that upon an impartial Review of his past Conduct, unless he was wilfully blind to his own Errors, to call them no worse, he must be forced to acknowledge, he had brought all these Calamities upon himself; and that the last in particular, was owing to a most notorious Breach of public Faith, and consequently a signal Transgression of the Third Commandment, it must certainly be a considerable Aggravation of his Sorrows, as he might read his Sin in his Punishment.

The wresting *Sicily* from the King of *Sardinia*, was followed by the Loss not only of that Island, but of *Naples* and the *Milanese* also, without having *Sardinia* in their room; the setting up of the *Ostend* Company, which was likewise contrary to Treaty, was followed by the Loss of the Confidence and Friendship of *Great Britain* and *Holland*, who, instead of interposing, stood quiet Spectators of his Misfortunes; if it may not likewise be added, that his Daughter's Loss of *Flanders* at present, is originally owing to the same Cause. Then, to com-

154 *Of the Breach, or Observance,*

pe'at all, the Loss of *Belgrade*, and a great Part of *Hungary*, followed close upon his violating the Treaty of *Passarowitz*, which himself had formerly concluded, and greatly to his own Honour and Advantage.

Nor was this the worst, for this considerable Loss of his Dominions was followed with the Loss of his Quiet; he never held up his Head again; but after lingering out about a Year in Sorrow and Discontent, departed this Life, with this stinging Mortification, that he had survived his Glory and Prosperity by some Years, and left the Affairs of his Family unsettled, and in a very precarious Condition.

But *Charles VI.* is not the only Prince whom we have seen grievously disappointed in his ambitious Views, when such Princes have undertaken to compass their Designs in defiance of, and without any regard to, the most solemn Treaties, though concluded by themselves. For, not to mention the late *Louis XIV.* who was a remarkable Example of this; since, notwithstanding his having treacherously settled his Grandson, contrary to an express Treaty, made by himself but a little before, upon the Throne of *Spain*, he not only lived to see that young Prince, but likewise himself, in the utmost Danger of being driven from thence, which nothing but the Divisions of *Great Britain*, and the Corruption of the *English* Ministry, could have then prevented.

Not to mention then that Monarch, we say, is not the present State of the *Spanish* Armies in *Italy*, and the astonishing Turn that Affairs have lately taken in that Country, a most evident and manifest Proof, that Heaven itself interposes in Behalf of his *Sardinian* Majesty, and the *Tuscan* Dominions, to render the unwarrantable Designs of the Queen of *Spain* abortive?

In

In effect, if she believed any thing of the Existence of a Deity, and, of his Superintendence over Human Affairs, how could she expect otherwise? How could she expect, that after having made use of the King of *Sardinia*, as an Instrument to strip the late Emperor of the two Kingdoms of *Naples* and *Sicily*, she should now be suffered to deprive him of those very Dominions that were conferred upon him by Treaty, in Consideration of the Assistance he then lent her? Or how could it be expected, that either she, or *France*, should be allowed to strip the Emperor of the Dukedom of *Tuscany*, solemnly yielded to him by Treaty, in exchange for the Duchy of *Lorraine*, his hereditary Dominions?

How must this unexpected and unforeseen Disappointment gall that haughty *Barnesan*, that Female Fury, whom Providence seems to have let loose in his Wrath, to be the Scourge of all *Europe*? But let her receive this mild Chastisement with Humility and Patience; let her at last be satisfied with that Deluge of Blood she has caused to be shed, to gratify her inordinate Ambition and Lust of Power; let the Millions of Lives she has already sacrificed suffice, and let her no longer persist in her nefarious and unwarrantable Schemes, lest she should meet with a yet more severe Visitation, and lest certain Powers, opening their Eyes, at last to their true Interest, her Favourite *Don Carlos* should be tumbled from the Throne by as sudden a Revolution as that which placed him there.

Nor is the present Empress, though otherwise a Princess endued with many and exalted Virtues, altogether free from Blame in this respect. The first Attacks indeed of her Enemies were attended with such Success, and carried on with such Fury, that it is no Wonder Nature should prompt her

136 *Of the Breach, or Observance,*

when Fortune turned on her Side, to make some Reprizals; but then she ought to have considered impartially, that neither the Pretensions of the Elector of *Bavaria*, nor yet those of the King of *Prussia*, were absolutely without Grounds; and that, on the contrary, though they might be very disagreeable to her, they were very specious.

She ought likewise to have remembered, that his *Prussian* Majesty in particular, had not proceeded to Extremities, till he had made a formal Demand of what he conceived to be his undoubted Right, and had even offered her a considerable Equivalent for that; nay, that he had waited patiently not only till his Proposals were rejected with Scorn, but till her Imperial Majesty, having been ill advised by those who thought to find their own Account in fishing in troubled Waters, was preparing to repel Force by Force, and a Demand had been made of a Body of *Muscovites*, who by finding the *Prussians* full Employment at Home, were to have prevented their Irruption into *Silesia*.

That Princess, we say, ought impartially to have considered all these Things; and that, therefore, her entering into a Confederacy with the King of *Poland*, to parcel out his *Prussian* Majesty's hereditary Dominions, in Violation of many solemn Treaties, could never be justified by that Prince's Endeavour to recover by Force what was his Right, after it had been refused him peremptorily, when claimed peaceably.

Accordingly, we find the Event of each was answerable; the one being attended with continual Success, and the other with continual Defeats and Misfortunes. Not that we think it always fair to make a Judgment of the Rectitude of Actions by the Issue thereof; but, in the Case before us, we have great Reason to think the one was the direct

of the THIRD COMMANDMENT. 157

Consequence of the other. And what induces us to be of this Opinion is, that continual Vicissitude of good or ill Fortune; that attended the Attempts of the *Prussian* and *Austrian* Troops, according as their Foundation was laid in Justice or not.

For Instance, when the King of *Prussia* attacked *Silesia*, he met with uninterrupted Success; but, when after the Treaty of *Breslau*, taking Advantage of the *Austrian* Army's having passed the *Rhine*, he unwarrantably invaded *Bohemia*, at the Head of Ninety Thousand Men, committing there intolerable Ravages; an Action equally ungenerous, inhuman, and not to be justified; tho' he carried at first indeed all before him, he was soon forced to abandon his Conquests, and glad to retire into his own Territories, hardly bringing back half that fine Army. Prince *Charles* of *Lorraine* was then singly able to cope with his *Prussian* Majesty, and to recover and secure that Kingdom; but when her *Hungarian* Majesty would hearken to no Terms, when, without any Regard to Right, and thirsting after Revenge, the *Austrian* Army, under the same Prince, in Conjunction with the *Saxons*, and the Insurgents of *Hungary*, were ordered to penetrate into the hereditary Dominions of the House of *Brandenburg*, how were the Tables turned? The King of *Prussia*, not only prevented, and singly repulsed them, but carrying Fire and Sword into the *Saxon* Territories, over-ran that Electorate with amazing Rapidity; levied immense Contributions, and in short, forced both *Augustus* and the Queen of *Hungary*, to sit down contented with their Loss and Damages, and to buy a Peace at a prodigious Loss; after which he returned in Triumph, loaden with Honour, Spoils, and Riches, to his Capital.

Having thus, as we think, sufficiently shown, both from the History of former Times, and of our own, the Enormity and fatal Consequences of transgressing

gressing the Third Commandment by the Violation of public Treaties, we shall proceed to specify some other Ways whereby it is equally broken, though the Breach of it may not affect so many; nay, perhaps, may only hurt ourselves; That is by Blasphemy, and rash Wishes, and Imprecations, or Curses, either on ourselves, or others.

This is so blasphemous and shocking a Practice, that the Histories of all Nations have condemned it, and have taken Notice of the dreadful Judgments attending those who have given themselves up thereto. Not to mention the numerous Instances of those who, upon every Turn, using themselves to cry, *If this be not true, or, if I do not so and so, the Devil take me*, have at last found that Old Serpent come at their Call, and have actually been carried away by him, Hundreds being actually Witnesses thereto: Not to mention these, we say, because there is scarce any one, who has not heard of some such Things, we shall give some other Examples, not less remarkable, though not so commonly talked of.

At the Dawn of the Reformation in Germany, a certain Priest, who had been converted to *Lutheranism*, but either through Fear, or for Interest, had apostatized again to *Papery*, in order to justify himself, and give evident Proof of his Zeal, and the Sincerity of his Conversion, or rather Perversion, after Abundance of bitter Investives from the Pulpit against *Luther*, and his Religion, concluded all with saying, *If his Doctrine be true, I wish a Thunderbolt may strike me dead.*

But observe the Consequence of this rash and fatal Imprecation! Not many Days after, there was a violent Storm, accompanied with dreadful Thunder and Lightning, whereat this wicked Priest

being greatly terrified, his guilty-Conscience accusing him of having spoken contrary to the Truth, and remembering his rash Wish, he ran into the Church, and kneeling down before the Altar went to Prayers: But little did this avail him; for the Divine Vengeance overtaking him, he was there struck with Lightning, and with much Difficulty brought to Life again. Hereupon it was concluded to remove him to his own House, that Endeavours might be there used to recover him if possible, entirely; but as they were carrying him Home, the Divine Justice still pursuing him, a second Flash burnt him from Head to Foot, so that he was as black all over as a Coal: being a remarkable Monument of the Anger of Heaven for such Crimes: This dreadful Account is transmitted down to us by *Martin Luther* himself.

The next Example we shall cite will be similar hereto, and therefore follows very properly: This is of another Priest, who, in order to defend the wicked Practice of the *Romish* Church, in denying the Cup to the Laity, having occasionally mentioned the Words of *St. Paul*, 1 *Cor.* xi. 23, 24, 25, broke out into this blasphemous Exclamation, *Oh, Paul, Paul, if thy Doctrine concerning the receiving the Sacrament in both Kinds be true, and if it be a wicked Thing to administer it otherwise, then may the Devil take me*; and to confirm this yet more, he added, addressing himself to the People, *If the Pope's Doctrine concerning this Point be not true, then am I the Devil's Bond-slave; neither do I fear to pawn my Soul upon it.* Which Words had not been long out of his Mouth, before the Devil actually came to claim his own, and without hurting any one else, carried away this wicked Priest so effectually, that he was never heard of afterwards.

In the Reign of *Frederick*, Emperor of Germany, the Count de *Schwartzenburg*, one of his Nobles, used

used commonly, in order to confirm what he had asserted, to wish, if it were not so, he might be suffocated in a Privy; and accordingly his Wish, though very improbable, especially in a Person of his Quality, came to pass. For, as he was attending on the Emperor, in St. Peter's Cloister at *Erfurt*, that Prince having Occasion to go to the Necessary House, *Schwarzenburgh* accompanied him thither; where they had not been long, before the Floor gave Way, and sunk in; so that the Emperor with Difficulty saved himself by laying hold on the Bars of a Window, and hanging thereby till Help came; but *Schwarzenburgh* fell to the Bottom, and was smothered.

Equally remarkable was the Fate of the great Earl *Goodwin* of *Kent*, Father to King *Harold*, from whom the *Goodwin Sands*, which were formerly his Estate, but were overflowed by the Sea, derived their Name. This Nobleman being at Table with our King *Edward* the Confessor, one of the Cup-bearers, going to present his Majesty with some Wine, made a Stumble, but saved himself with his other Foot, and did not fall. Hereupon, *Goodwin*, laughing, cried out, *See how one Brother*, meaning his Legs, *helps another*. These Words bringing to the King's Remembrance, the deplorable End of his Brother *Alfred*, to whose Death the Earl was suspected to have been accessary, made so deep an Impression on him, that he could not forbear answering, *So would my Brother Alfred have helped me, had it not been for you*.

Being charged so home, the Earl, though not afraid of suffering for the same, being rather more powerful than the King himself, was willing to clear himself of so black an Imputation; and accordingly, little imagining how soon the Almighty would say *Amen* to his wicked Imprecation, *If I am any way guilty of Alfred's Death*, said he, *I pray*
 God

of the THIRD COMMANDMENT. 161

God this Morfel of Bread I am now about to eat, may choke me. As he wished, so was the Event; that very Morfel choaked him before he stirred from the Place: Heaven thereby bearing Witness against him that he swore falsely, and was actually guilty of the Murder of that Prince, in order to make Way for the Advancement of his own Family to the Throne.

Yet more remarkable is the following Example; as it is handed down to us by Ecclesiastical History: A certain Bishop of Jerusalem, named *Narcissus*, a Prelate famous for his exemplary Virtue and singular Piety, having made himself many Enemies by his Boldness in standing up for the Truth, and sharply reprovng Vice, without any Respect of Persons, some of them suborned three profligate Wretches to accuse him of Incontinency. Accordingly, these abandoned Miscreants did so; and in order to gain the more Credit to their Testimony, which obtained very little Belief, they severally backed it with the following rash Imprecations, *If I speak not the Truth*, said the first, *I pray God I may perish by Fire.* *If what I say is false*, cried the second, *God grant I may be destroyed by some filthy and grievous Disease.* And, *If I accuse him wrongfully*, adds the other, *Heaven send I may lose my Sight, and become blind.*

Grieved to the Soul at such an Aspersion, the good Bishop, though conscious of his own Innocence, nay, though it was hardly believed by any one, resigned his Bishoprick, and lived retired, that he might not give Occasion for Scandal; and cause the Enemies of God to blaspheme. But his forsworn Accusers did not escape unpunished; that God whom they had called to witness to a Lie, having said *Amen* to all their wicked Wishes. Accordingly, the House of the first was set on Fire, no one knew how, and both he and his Family were burnt

burnt therein to Ashes; the second languished and wasted away with an uncommon and loathsome Disease; and the third, seeing the woful End of his Companions and Accomplices in Iniquity, being struck with Remorse, confessed the whole villanous Combination, thereby vindicating the worthy Prelate, and never ceased lamenting his Crime, till by continual weeping, he had lost his Sight: Being in this more happy than his Associates, that, having Time allowed him for Repentance, his Punishment might probably end with his Life.

The next Example we shall cite, shall be of a common Swearer, which is not less remarkable than the foregoing. Two young Gentlemen, being walking together in a Field, there arose on a sudden such a violent Tempest, accompanied with a Whirlwind, that it struck a Terror into all that saw it, and every one strove to run as fast as he could to shelter. But these young Men being too far from any, though they made what Haste they possibly could from it, were overtaken thereby; whereupon, fearing it would take them off the Ground, and dash them again somewhat that might end their Days, they fell flat upon their Faces; and the Whirlwind whisking round them for some Time, passed on, and left them.

One of them then arose, but so altered, and in such an Agony, that he could scarce stand, upon which some People, who were at a little Distance, under a Hedge came to his Assistance; and having recovered him a little, they went on to his Companion, who was still lying on his Face, and had never stirred. But, judge their Surprise, when they not only found him absolutely dead, but that all his Bones were crushed in Pieces, so that his Legs, Arms, and Thighs, might be turned with Ease which Way they would; and what was yet more astonishing than all the rest, his Tongue was pulled out

by the Roors, and carried quite away, so that it could never afterwards be found, though sought for with the utmost Care. This unhappy young Man, upon Enquiry into his Character, was found to be an outrageous Swearer, Curser, and Blasphemer; no wonder therefore, the Tongue, which had so grievously offended, should share in the Punishment.

Of a piece with this, are the two following Examples of common Swearers; the first of which is of a young *Cornish* Gentleman, monstrously addicted to this wicked Practice; who being in Company with divers others, and amongst the rest a reverend Clergyman, began to curse and blaspheme dreadfully as they were travelling along the Road. Hereupon the Minister mildly reprov'd him, telling him, he would one Day be called to answer for it. Enraged therat, the Gentleman bids him *take no Thought for him, but prepare for his own Winding-Sheet*. Well, said the Minister, calmly, *I would advise you, however, to amend, for Death gives no Warning; and as soon comes the Lamb's Skin to the Market, as the old Sheep's*. Whereupon the other, swearing by the Wounds of God, cried, *Care not thou for me*; and the Minister finding him incorrigible, said no more.

The other, however, persisted in his old Course, and grew worse and worse, till they came to a Bridge that was laid over the Mouth of a River, just at its Entrance into the Sea, where this swearing Profligate, whose Measure of Iniquity was almost full, unfortunately spurred his Horse forward with such Fury, that the mettlesome Beast, being enraged, reared up, and leaped clear over the Side of the Bridge with his Rider, who, to increase the Terror of all that heard it, cried out as he was falling, *Horse and Man and all to the Devil*. Now, what a dreadful and shocking Instance is here of the Divine Vengeance? What an evident and undeniable Proof

164 *Of the Breach, or Observance,*

Proof, that the Threatenings of the *Lord* are equally true with his Promises, and that he certainly will not hold him guiltless who profanes his holy Name, by taking it in vain !

Nor is the following Example less shocking, if not rather more so, on Account of the Condition of the unhappy Wretch who was guilty thereof, which was a great Aggravation of his Sin ; inasmuch as he not only grievously offended his great Creator, but seemed to set him at open Defiance. This unfortunate and graceless Creature, who lived in *Lincolnshire*, used to make it his common Practice to swear by *God's* precious Blood ; and though often reprov'd by Acquaintance and Relations, would not take any Warning. At length, being afflicted with a grievous Sickness, so that there were small Hopes of his Life, his Friends redoubled their Admonitions, earnestly intreating him to consider his State, and make his Peace with Heaven, whilst it was yet Time, by a sincere Repentance.

But all good Counsel was lost upon him, and wholly disregarded ; for, so hardened was he in this Sin, that hearing the Bell toll for him (which was a Custom formerly when the Person was dying, and not after he was dead, as is the Practice now) tho' he was in the very Pangs of Death, he started up, and, to the Horror of all present, swore, by the Wounds of that *God*, before whose dreadful Tribunal he was just about to appear, *the Bell tolled for him ; but he*, meaning the Almighty, *should not have him yet*. But, to shew him, whom he had set at Defiance, no sooner had he uttered this horrid Blasphemy, than Heaven stopped his impious Mouth, and prevented his ever speaking more ; for the Blood immediately issued from his Eyes, Nose, Mouth, Ears, Wrists, Knees, Heels, Toes, and, in short, from every Part of his Body. Thus was he made a visible Example of the Divine Justice and Power, to the Terror of the

of the **THIRD COMMANDMENT.** 165
the whole Country, and ended a wicked Life by a
miserable and terrible Death.

The three next Instances of the dreadful Consequences of transgressing the Third Commandment, are of another Nature, but we think not less remarkable; because the Punishment did not immediately fall upon those who were guilty of this Sin, but upon their innocent Children. The first is of a Woman, who being of a very passionate Temper, used frequently, in her Anger, bitterly to curse one of her Sons. One Time, above the rest, being transported with Rage beyond Measure, and giving Way thereto, after many other grievous Execrations, to crown the whole she wickedly wished, that all the Devils in Hell would fetch him out of her Presence. The poor Boy, greatly terrified at such abominable Expressions, in order to get out of his Mother's Way till her Fury was over, went into a little Court-yard behind the House, tho' it was Ten at Night, and very dark. But he had not been there long, before he felt himself snatched up into the Air, and was carried away with incredible Swiftmess, so that no Bird could have flown so fast. He was then let fall amongst a great Number of Bushes and Briars, and drawn through the thickest of them, insomuch that, not only his Cloaths were grievously torn, but his Face and Body also; whereupon the poor Creature began to call out upon Heaven for Relief, which was immediately sent him; for his cruel Tormentors, who to him appeared like Men of a large Stature, and terrible Countenance, but who were indeed infernal Spirits, carrying him back through the Air, put him in at a little Window belonging to one of the Chambers of his Father's House, and there left him. Accordingly, in this Room he was afterwards found by the Family, after long Search, and much Sorrow; though in a deplorable Condition, and almost distracted with Fear: Heaven having permitted the evil Spirits thus far to torment him,

166 *Of the Breach, or Observance,*

him, for the Admonition and Warning of his wicked Mother.

Another Woman, not much better than the foregoing, being equally addicted to Passion and to bitter Imprecations by the *Almighty*, when angry, was yet more severely punished for it, in the Person of her Son. For the poor Youth having some way displeased her, and being going Abroad, she dismissed him with this Curse, *that she prayed God, she might never see him return alive*, to which Heaven soon said *Amen*: For the Weather being then sultry, the young Man being faint with Heat, went with some of his Companions to bathe himself, and was unfortunately drowned; so that he never again returned to his wicked Mother, till he was carried to her in that Condition, upon the Shoulders of others. A Judgment, which though it did not fall directly upon herself, yet, if she had any natural Affection, when out of her Fury, or any the least Fear of *God* before her Eyes, must render all the Remainder of her Days miserable.

The last Instance of this Kind is in some respects yet much more remarkable than either of the former; inasmuch as the poor Boy who suffered thereby, lived to be seen, and conversed with by Thousands. This unhappy Youth, having a Father very passionate, and who, upon the slightest Provocations, was too much given to wicked Imprecations, happening one Day not to be sufficiently expeditious about his Business, to satisfy the Impatience of his hasty Parent, *I wish*, said he, *thou may'st never stir from thy Place*; and too soon indeed he had his wicked Wish. For, scarcely had he uttered the Words, before the Lad stuck fast indeed, as if rooted there; so that there was no Possibility of moving him by any Means, no, not so much as to sit, or bend his Body.

of the THIRD COMMANDMENT. 167

At length, after some Time, by the Prayers of good *Christians*, his Pains were somewhat mitigated, though not intirely remitted; and in this terrible Condition did the poor Youth remain, for seven Years, a standing Monument of God's Judgment, upon such as are guilty of this abominable Practice; and a terrible and daily *Memento* to his Father of his horrid Sin, which he saw thus severely visited upon his Son; and which he might consequently expect, would be more severely punished on himself, without a sincere and hearty Repentance! Three Years of the seven, did the poor Youth continue standing, without any other Ease, than the having a Post placed at his Back to lean against; after which Heaven so far relieved him, as to restore him to the Power of sitting; and in this melancholy State, now sitting, then standing, did he linger out four Years longer, when he departed this Life joyfully, nothing weakened in his Understanding, and not doubting of his Salvation through the Merits and Mercy of Christ.

And in effect, as terrible and awakening as this Judgment may seem at first Sight, and as indeed it was, in one respect, yet, with regard to the Son, it appears only to have been the merciful Visitation of loving Parent; who by this strong Trial of the *L* Submission and Resignation, was preparing and fitting him for himself. This we have all the Reason the World to believe, from the constant Deportment of the poor Youth, during the whole Course of this fiery Purgation; no Murmurs, no Complaints, no Repinings were heard come out of his Mouth, but he was continually strengthened, to bear all with unwearied Patience; his constant Answer to all who asked him concerning his Welfare, and what had befallen him, being, *That he was Afflicted and fastened of God; and that it must not be the Help of Man, but the Mercy and Power of Heaven, must relieve him.* And accordingly he was amply rewarded at last for his

his exemplary Patience under his momentary and transient Sufferings here, by a glorious and happy Immortality.

We have now, as we hope, sufficiently shewn the full Extent of this divine Precept, as also the good Consequences of paying a ready Submission thereto, and the fatal Effects, even in this Life, of a contrary Practice, let us therefore go on to the Fourth and last Commandment of the first Table.



CHAP. IV.

Of the good and bad Consequences of the Observance, or Non-Observance of the Fourth Commandment.

Remember that thou keep holy the Sabbath Day ; six Days shalt thou labour, and do all that thou hast to do ; but the Seventh is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day ; wherefore the Lord blessed the Seventh Day, and hallowed it.

Now, though what is required of us by this Commandment is so plainly expressed, that it is almost impossible to misunderstand it, would not any serious Foreigner who observes the Behaviour of the Generality of Persons of all Ages, Denominations, or Conditions, at Home and Abroad, be tempted to believe, that in Imitation of the *Roman Catholics*, who have excluded the Second Commandment out of their

of the FOURTH COMMANDMENT. 169

their Breviaries and Mass Books, we had also given this the Exclusion, and rejected it from amongst the Number of those to which we acknowledge ourselves bound to pay Obedience.

In effect, it were much better that we did so, and erased it quite out of all our Prayer-Books, rather than let it stand there, and continue it in our Communion-Service, not only to condemn our constant Practice, but to tempt us solemnly to mock the Almighty, by saying, *Lord have Mercy upon us, and incline our Hearts to keep this Law*, when, at the same Time, if we think at all, we know in our own Hearts we do not intend to keep it: Nay, it is a great Chance, if, at the very Instant of its Recital, and of our so praying, or rather, seeming to pray, many of us are not actually guilty of transgressing it, by gazing around, bowing, curtsying, handling about the Snuff-Box, or some such indecent Practice, whereby we at once violate both the Fourth and the Second Commandments.

That this is but too common, every one must be sensible, and that it is exceeding blameable, every one must acknowledge; but, when notorious, gross, and open Transgressions of the same Divine Law are constantly tolerated, in People of all Ranks and Degrees, when even they, who are in a particular Manner bound by the Duty of their Office, and by their sacred Function, to be watchful over the Observance of this Law, not only wink at the public Breach thereof, in almost every Street and Alley, but are frequently guilty of infringing it themselves, it is no Wonder such Things, which with most Folks are scarce reckoned Offences, should be connived at, and overlooked. However, before we proceed to enumerate the various Ways whereby this Commandment is broken, we shall make some few Observations, concerning the Wisdom, Mercy, and Condescension of the Almighty,
I which

170 *Of the Breach, or Observance,*

which are all greatly conspicuous in the Institution thereof.

It will not surely be denied, even by the most graceless, that were any one to bestow on us all Manner of good Things plentifully, for the Sustainance and Enjoyment of Life, that Person would justly be intitled, were it only in common Gratitude, to some sort of Retribution from us, according as it pleased him to require; but if we not only held all we had of that Person's mere Grace, but even our Life itself, which we had long forfeited unto him, and which he had still not only a Right, but the Power to exact from us, whenever it seemed him good, in case of Non-Compliance with his Will, would not this greatly inance the Obligation, and be a strong Inducement to us, to be very careful in rendering him whatever Acknowledgment he might demand? Surely it would; on all these Accounts then, may God justly challenge our Obedience to all his Institutions.

But, had the Lord, when he reprieved us from immediate Death, by virtue of the Authority he reserved to himself over us, enjoined us any thing that would have been very difficult for us to perform, and which would have rendered Life uncomfortable; though we could not have disputed his Right, we might have mourned in secret, and thought him a hard Master, and much more so, had he required any Thing impossible. The *Israelites* deemed their Case very bad, when they were made to toil hard in Brick and Mortar, but it was infinitely worse, when the Straw was withheld from them, and yet the same Quantity of Bricks demanded.

Had God demanded a Tribute of Gold or Silver, only the Rich might have been able to have paid it; had he exacted any laborious Task, only the Strong,

of the FOURTH COMMANDMENT. 171

Strong would have been capable of performing it : In the like Manner, had he enjoined aught that required Skill in Philosophy, or any of the abstruse Sciences, or even in any Point of Mechanism, only the several Persons conversant therein would have had it in their Power to render Obedience thereto. But herein was the Divine Wisdom conspicuous, in challenging only a Portion of our Time; which all, Rich and Poor, Strong and Weak, Learned and Ignorant, Old and Young, are alike capable of setting apart for his Service : And surely his Mercy and Condescension are equally visible, in exacting so small a Part.

When *Joseph* had bought all the Lands, and even the Persons of the *Egyptians*, whose Lives he had before saved by supplying them with Corn for their Sustenance, undoubtedly they thought themselves very kindly dealt with, when he returned their Land to them again, reserving only the fifth Part of the Increase thereof for *Pharaoh*. But the *Almighty*, who might justly require all of us, is so far from doing this, that he demands only a seventh ; and yet so ungrateful are the most of us, that we grudge and deny him this ! However, it is not in this respect only that the Wisdom, Mercy, and Condescension, shine forth so evidently in the Institution of this Law ; no, at the same Time that it was designed by Providence, as an Acknowledgment of our Submission to his Will, it was likewise intended by him as an Act of Kindness to ourselves, to our Fellow-Creatures, and even to our Cattle. Who can help being astonished at this amazing Condescension of the *Most High* ! How ought we to be confounded when we reflect upon the great Regard herein expressed to his poor Creatures, and even to the Brute-Beasts, and our own Unmercifulness to them, and to each other !

In effect, the *Almighty*, who knew all of us better

172 *Of the Breach, or Observance,*

ter than we do ourselves, and who foresaw that whilst some People, through excessive Covetousness, and a worldly Mind, would neither allow themselves, their Families, or their Cattle, any Respite from their Labour; others, through their eager Pursuit of Pleasure, would be guilty of the same; and that others again, through meer Pride, Wantonness, and Cruelty, though they might be willing to riot in Ease and Plenty themselves, would have no Pity on their Servants, by this equal'y wise and merciful Restraint, provided a Day of Relaxation and Refreshment for all, even for the Brute-Creation; and sorry are we, that so little Regard is at present shewn to this benevolent and beneficent Intention of our great Lawgiver!

No one, however, can pretend to plead Ignorance of his Duty in this respect; and, consequently, no one can expect to go unpunished for the Violation and Neglect thereof: This is but a very melancholy Consideration to any serious Person, when he observes the great Depravity of the Generality of Mankind in this particular. In short, who that reflects, that one of the Children of *Israel* was stoned to Death, by the express Command of God himself, for only gathering a few Sticks on the Sabbath, a Thing hardly any of us should now scruple on that Day, can help shuddering, for Fear of those heavy Judgments we have all the Reason in the World to believe impending over us, for our notorious, and open Profanations of that holy Day!

Can we move a Step on that solemn Festival, though it be no farther than to Church, without being Eye-Witnesses thereto? Can we pass by an Ale house, Coffee house, Chocolate-house, or Tavern, without seeing Company therein? And is not this an open Breach of this Commandment? Are there not Laws in Force to punish it? Or will

of the FOURTH COMMANDMENT. 173

will no one, whose Business it is, take Care to put them in Execution? Again, can we go the Length of a Street without meeting with Venders of Fruit, Nosegays, &c And are not all these Violations of the same Divine Law? And does any one regard it? Nay, though all Church-Wardens, when sworn into their Office, bind themselves by Oath, to put the Laws in Execution against such Offenders, are there any of them will take that Trouble? And if any one should be so conscientious, would he not be looked upon by all his Neighbours as a very busy, turbulent Fellow? It is well known this is generally the Case; so far are we degenerated, and to such a Height of Licentiousness are we grown, that a Man cannot honestly perform the Duties of his Office, without drawing upon himself the Ill will and Clamours of the greatest Part of the Parish.

One would think, however, that though others overlooked such Grievances, no Clergyman would be guilty of such a criminal Connivance, or would quietly pass by such an open Contravention of the Laws both Divine and Human; and yet, sorry we are to say it, so lukewarm are they also become in the Cause of their Master, for the Support of whose Honour and Worship they are so amply paid, and so handsomely maintained, that of them it may truly be said, *they have Eyes and see not*, as it may likewise in some other Case, with regard to Violations of the Third Commandment, *Ears have they, and hear not*.

Nor are these Enormities confined to this great City alone, if we step into the Fields it is yet worse; there the *Lord's Day*, which we have substituted in lieu of the ancient Sabbath, though without any sufficient Warrant, either from Scripture, or the Primitive Church, till the Time of *Constantine*, for so doing, is so far from being revered

verenced as it ought, that it is publickly looked upon, and provided for, as their main Harvest: And as for our Country Towns, and the Places adjacent, so contagious are bad Examples, that the Case is pretty much the same there.

In short, were we to look through all Ranks and Degrees of People, how should we find most of them employed? It is much to be feared, very few of them as they ought. What with *Hide-Park*, *Kensington Gardens*, Assemblies, and private Card-playing for the better Sort, falsely so called; what with Jaunts into the Country in Chaises, Landaus, and on Horseback for the middling Gentry, and most substantial Tradesmen; what with walking into the Fields to Cake houses, or tipping at Taverns and Ale-houses for the inferior Sort; and what with Drunkenness in Gin shops among the Refuse of the People; the whole Kingdom may be said to be in a kind of Confederacy for the utter Disregard of this Command. Even in their most tender Years, our very Children are suffered openly to break it with Impunity; so that one cannot go into any of our Places of public Resort, such as *Moorfields*, *St. George's Fields*, and most of our Squares, without finding them in large Companies, playing at *Cricket*, *Cluck*, or some such other Diversions. What the End of these Things may be, or how long the *Almighty* may, in Mercy, wink at such enormous Wickedness, we cannot say, but we cannot be p thinking the Prospect very gloomy at present, and have no great Hopes of its mending, unless we could see a speedy Reformation amongst us, which is not to be expected till our Superiors lead the Way, and shew us a better Example. We have said nothing of the many Hackney Coaches and Chairs that ply in our Streets on that Day, because the Government have thought fit to tolerate them, though we could wish there were greater Conformity between the Divine and Human Laws; but,

of the FOURTH COMMANDMENT. 175

but, granting what we will not dispute at this Time, that there was a Necessity for this Toleration, can the same be urged in behalf of those prodigious Numbers of Horses and Chaises, that are publickly let out every Week, on that solemn Festival, to the great Scandal of serious *Christians*? Is it not notorious, that, so general is the Custom of riding out on *Sundays*, amongst all who can any ways raise Money enough, even to 'Prentice Boys, that it would be a difficult Matter for any one who had not bespoken it beforehand, to get a Horse on that Day, though it were in Case of Life and Death, which, Lameness excepted, is almost the only one, in our Opinion, that will justify the Use of them at that Time. But it is no Wonder the Laity are guilty of these Things, when too many of the richer Clergy themselves in some measure set the Example; making no Scruple of jaunting about in their Coaches, on that Festival, without any absolute Necessity, and being thereby guilty of a double Violation of this Law, in the Persons of their Servants, and in their Cattle.

*Pudet hæc Opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

One would be apt to think, by this so general Agreement of all Sorts and Conditions of People, of all Ages and Sexes, to throw off all Obedience to this Command, that we had embraced some of the Tenets of the *Roman Catholics*, who openly tolerate all Sports, even to Stage-playing on this Day; and that, though we were not willing at once to proceed to this Degree of Licentiousness, we believed the Profanation of the Sabbath to be at most only a venial Sin.

But if there are any Persons who endeavour foolishly to persuade themselves into such a false Belief, they would do well to read the Dying

speeches of those great Numbers of Malefactors, who suffer untimely and ignominious Deaths almost every Month at *Tyburn, Kennington*, or some other Places adjacent to this overgrown Metropolis. They will there find their Remissness in not keeping holy the *Lord's Day*, was the direct Inlet to all those other Vices which brought them to that shameful End; and that having once given Way so far to the Tempter, as to make free with that Day, they were easily and soon induced to run into all Manner of other Excesses.

Neither is this at all strange; on the contrary, it would be very surprizing if it were not so, the one being no more than the natural Consequence of the other; for, as it is well known, and allowed by all, that *Evil Communication corrupts Good Manners*; and as it is impossible they who are guilty of this Sin, should meet with any other, it is likewise impossible they should not be corrupted; and rushing on, without Remorse, from one Excess to another, how should they avoid having the Gallows for their Portion? But perhaps it may be urged in answer to this, that the Nobility and Gentry of the first Rank, are as much guilty of this Sin, as their Inferiors, and even more; and that nevertheless they do not come to such untimely Ends, neither, consequently, is it an Inlet with them to all other Vices.

Should we grant this, which we are very far from doing, the Reply would be easy; the great Disparity of their Circumstances secures them from those Dangers and Temptations to which the inferior Sort are liable, and whose natural Tendency is to the Gallows: And the Reason of this is obvious: the three Vices to which Sabbath-Breaking lays a Man open, are *Drunkness, Lewdness, and Gaming*; and these Vices again, where there is not a Fund sufficient to support them, naturally lead to

of the FOURTH COMMANDMENT. 177

to Robbery or Murder, or perhaps both, and the End thereof every one knows is the Triple-Tree.

Now a Man, whose Estate will enable him to support all these Extravagancies, has no Temptation to proceed any farther; and consequently tho' he may be both a notorious Drunkard, Whoremonger, and Gamester, as he neither takes a Purse, breaks open a House, nor cuts a Throat, he is in no Danger of the Gallows, the Law not having made any of the other Vices capital: Besides, that a Person who has it in his Power to indulge all his Passions, whenever he pleases, without any Restraint (we mean outward Restraint) is not half so strongly tempted thereto, as another, who has not the Means of so doing; it being well known, that we always covet most, what is most forbidden.

But, as was said before, we are very far from granting, that this Vice is not as much an Inlet to all other Vices in the Generality of them, as in the meaner Sort of People; though we will readily own it does not bring so many of them to an untimely End, and that for this visible Reason; because, either by the Means of Corruption, or Interest, they find a Way to evade the Laws. On the contrary, as the natural Tendency of *Drunkenness*, *Louedness*, and *Gaming*, is to bring People into Straits and Inconveniences; and as it is as natural for Persons so reduced, to have recourse to almost any Shifts to supply themselves, there is great Reason to believe, though they may not take a Purse, or break a House, which, besides the Danger, might not answer their Demands, they may both *rob* and *murder* by Wholesale, only within the Covert of the Law, or at least, in such a Manner, as it may be impossible to detect. For Example, every one, let his Rank be what it will, who accepts of a Pension, or a Place, knowingly to betray the true

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Interest of his Country, is guilty, in that very Instance, both of Robbery and Murder; and that in a more heinous Degree, than any Highwayman or Housebreaker; and if he does not come to the same End, but escapes Death, it may be so far from proving a Mercy to him, that it may be the heaviest of Judgments; inasmuch as the one might rouse him to Repentance, and cause him to find Mercy; whereas the other might probably lull him into a Lethargy, from whence he might never recover, till the eternal Flames awaked him. Having thus sufficiently shewn, of how great Evils, the Violation of this Command, whereof the Generality of Mankind make so light, is commonly and naturally productive; we shall next proceed to give some few Examples of the dreadful Judgments generally attending those who are guilty of shewing an open Disregard thereto.

A certain Farmer, whose avaritious and worldly-minded Temper, induced him to grudge every Moment that was not spent in the Advancement of his own temporal Interest, and who thought the seventh Part of his Time too considerable a Tribute to be paid to his great Creator, notwithstanding he was indebted to him for every Moment of his Life, having cast off all Fear and Shame, resolved, one Lord's Day to plough up one of his Fields. Accordingly he goes there, and begins to clean and sharpen his Plough share, which was foul, in order to its better turning up the Ground: But observe the End of all this detestable Industry! The Iron which he made use of for that Purpose, stuck so fast to his Hand, that for two Years he could not be delivered from it, but was forced to carry it about with him continually for that Term, as a perpetual Remembrance of his Sin, to his exceeding great Pain and Mortification. How equally conspicuous were the Divine Wisdom, Justice, and Mercy, in this so suitable, and yet so mild a Punishment of this

this audacious Offender! He had grudged the Almighty the bare seventh Part of his Time; and behold, he is immediately rendered incapable of employing any Part thereof, either to the Advantage of himself or others! Might he not plainly read his Guilt in his Chastisement? *Wilt thou not set apart a Day for my Service, saith the Lord? Thou shalt not have it in thy Power any Day to serve anyone but me, not even thyself.* This was as plainly the Language of this Judgment, as if God had actually declared as much to him audibly from Heaven. In effect, it is very observable, though he could not do any thing else, he was not thereby hindered from praying, or meditating, or reading the Word; and it is highly probable, by the Mitigation of his Punishment at the End of Two Years, that he made a proper Use of this Warning, by a serious and hearty Repentance; and consequently, as was said before, that this Visitation was equally wise, just, and merciful.

Another Wretch of the same greedy and prophane Stamp, not caring to trust intirely to Providence, which had blessed him with a plentiful Harvest, with the Preservation of that Corn for one Night, which he owed intirely to the Divine Bounty and Goodness, wholly regardless of his great Creator and Benefactor, caused it all to be removed out of the Fields, on the Lord's Day, into his Barn, as into a Place of greater Safety. But, as it is truly said, *that is well kept which God keeps*, so it may be affirmed, with equal Certainty, that *nothing is secure, which is not under his Protection*; and accordingly so it happened upon this Occasion: For not only the Corn itself which had been gathered in with so much mistrustful Care, but the Barn wherein it was lodged, and all the other Grain that was in it, were consumed soon after, by Fire from Heaven. Thus might this Man again read his Sin in his Punishment!

And of a similar Nature is the following Instance of a Nobleman, who, though Master of his own Time, and consequently at Liberty to set apart what Portion thereof he thought fit for his Pleasures, used constantly, and out of meer Perverseness, and as it were, in downright Contempt of the Almighty, to allow every Sunday for the Diversion of Hunting. But too soon did that God, of whom he stood so little in Awe, make this haughty Offender sensible of his great and dreadful Power, and that in a most shocking and mortifying Manner. As he had so openly preferred attending on his Dogs, to an Attendance on Divine Service, his Lady was delivered of a Child which had a Dog's Head; that he might have one of his own getting, whereon to bestow his Care and Attendance. How must his Pride and towering Spirit be humbled, by so uncommon and heart-breaking a Visitation!

But in these foregoing Instances, as shocking and severe as the Judgments inflicted upon the several Transgressors may seem to some Persons, who may have long accustomed themselves to think lightly of the Breach of the Sabbath, it is very certain there was a great Intermixture of Mercy therein, as they had all Leisure allowed them for Repentance, whereby they might turn their Punishment to a Blessing; and it is highly probable some of them, the first at least, as was before observed, actually did so; whereas in these Examples that follow, this Sin being heightened and aggravated by other additional Crimes, of a heinous Nature, the Chastisement of the Offenders is also proportionable thereto, they being instantly cut off, in the very Commission of their Wickedness.

A certain Woman was so earthly-minded, and intent upon the Things of this Life, that she would neither spare Time herself for the Service of Hea-

of the FOURTH COMMANDMENT. 181

ven, nor suffer any of her Family to do so; but on the contrary, making no Difference between the *Lord's Day* and any other, used constantly to spend it in some worldly Business, and would not be dissuaded therefrom by any friendly Admonitions or Remonstrances of her Neighbours. As she was thus employed therefore, according to Custom, one *Lord's Day* above the rest, some Flax which she was drying and preparing for Use, seemed to take Fire, and to flame, but it went out again, without doing any Hurt.

This merciful Warning, however, was lost upon this profligate Wretch, for that very Day Se'nnight she has recourse again to the same wicked Practice; whereupon the Flax actually took Fire indeed, but was extinguished without much Difficulty. Here again was a second and merciful Warning; and happy it had been for this impious and obstinate Wretch, had she been wise enough to have taken it, and desisted for the future, from her abominable Courses! But, being quite hardened in Sin, and fully bent on filling up the Measure of her Iniquities, she returned again audaciously to the same shameful Trade, as if in defiance of the *Almighty*, on the third *Lord's Day*; and soon is she made dearly to repent it. For, behold! the Flax again takes Fire, and flames out with such Violence, that it could not be extinguished by any Endeavours, till it had burnt her and two of her Children so terribly that all three died the next Day.

And one Thing was above measure astonishing in this Judgment; namely, that a young Infant, which was in a Cradle, in the midst of the Flames, was taken out unhurt; from whence it may be presumed the two Children who perished with their Mother, were of sufficient Age to have known better, and had joined without Reluctance in this Sin. But however that be, tho' they had not complied without

without the utmost Regret, and even upon the most positive Command of their Parent, that would not have hindered their Compliance from being sinful, though it might greatly extenuate their Guilt, since we are only to pay Obedience to the Will of our earthly Parents, as their Injunctions do not clash with, and run counter to those of our heavenly Father.

The next Instance we shall give of the dreadful Consequence of being addicted to this Sin, is of a similar Nature, though, in some respects, we rather think it more terrible; and this is of a profligate Vintner, who was not content with being himself guilty of blaspheming, swearing, drinking, and prophaneing the *Lord's Day*, unless he inticed or provoked others to partake likewise with him in the same wicked Excesses. Accordingly, his Practice on *Sundays* used to be to stand at his Door with a Pot in his Hand, to invite and call in Customers; But he followed this Trade once too often; for as he was thus employed one *Lord's Day*, a violent Whirlwind arising on a sudden, carried him up into the Air, in the Sight of many People, and he was never seen or heard of more. Let all those of the same Trade, who are guilty of the like wicked Courses, if any such there be, take Warning by his sad Fate, lest they come to the same miserable and untimely End.

The last Example we shall produce of the fatal Effects of this Crime, is of the like Nature, but yet more dreadful and shocking than either of the foregoing; and this is, of three prophane Wretches in *Switzerland*, who could find no better Way of Employment, than to play at Dice on the *Lord's Day*. It is no great Wonder, whilst Persons are thus employed, and especially on such a Day, that the Devil should find the Means to intice them on from one Sin to another; accordingly, so it happened in
this

of the FOURTH COMMANDMENT. 183

this Instance, one of these unhappy Wretches, having lost great Part of his Money, and having staked the Remainder upon one peremptory Cast, accompanied it with this blasphemous Declaration: *If Fortune deceives me now, I will thrust my Dagger into the very Body of God, as far as I can*; an Expression so monstrous and dreadful, it would make the most hardened Infidel tremble.

It was no Wonder after this, that he should lose that Cast, since both Heaven and Hell were then jointly concerned to render it unsuccessful; the former, that the Proof of his diabolical Threats might be seen, and the latter, that it might thereby become assured of the Soul of this incarnate Fiend. The Dice then continued to run counter to this Blasphemer, and he lost his last Stake; whereupon with more than diabolical Rage, Spite, Malice, Obstinacy, and Audaciousness, he drew his Dagger, and hurled it up against Heaven with all his Force. Would one believe it possible for any one, whilst cased in a Body of Flesh and Blood, to proceed to such an unheard-of Excess of Wickedness!

The Attempt of the Devil himself, whilst yet an Angel in Heaven, to rebel against God, hardly seems a Sin of so deep a Dye; at least it seems less audacious, and more easily to be accounted for. He knew his own great Strength, and uncommon Beauty, with Abundance of other valuable Qualifications, wherein he exceeded all the rest of the heavenly Choir, and was only surpassed by God himself; but he knew not the Extent of his great Creator's Power, having till then never seen any Instances thereof, but in the Exertion of it in Acts of Mercy, Magnificence, and Wisdom. Misery was a State, whereof he could not possibly have any Notion, having never seen any Precedent thereof, and being himself, with his Accomplices, the first Persons

ersons to experience it; thus far, therefore, tho' he was undoubtedly more ungrateful, he was more excusable, than the Giant-like Sinner before us, who, though a meer Worm, presumed thus to defy and attack his Maker.

He did not, however, escape an adequate Punishment, and that immediately; and indeed how should he? The Honour of the *Almighty* being concerned in taking exemplary Vengeance of such an Offender. Accordingly he did so, and that in such a Manner, as might be sufficient to deter every one, not altogether past Grace, from ever becoming guilty of the like. In short, the Dagger thus darted against Heaven, vanished out of Sight, and some Drops of Blood fell upon the Table before him and his Brother Gamesters; immediately after which, the Devil himself came, and carried away this Giant in Iniquity, with such a Noise, as struck a Terror and Astonishment into the whole Country around.

His two wicked Companions, distracted with Fear, as well they might, at such a dreadful Judgment, used their utmost Endeavours to wipe off the Drops of Blood, that had fallen upon the Table, but all in vain, for the more they rubbed, the more visibly it appeared. In the mean while, the News of this terrible Transaction being spread abroad, Multitudes flocked to the Place, where finding the two remaining Gamesters employed, as was before observed, in washing out the Blood, they immediately bound them in Chains, and conducted them towards the Prison. In their Way thither, however, one of them was struck dead, and Lice, Worms, and other Vermia crawled out of him; whereupon, the People being terrified to the last Degree at this farther Instance of the Divine Indignation, and being willing to avert the same from them-

of the **FOURTH COMMANDMENT.** 185
themselves, put the third to Death, without any farther Tryal.

Thus were these three impious Wretches made remarkable and exemplary Monuments of the Divine Vengeance; the first, for his more than bellish Audaciousness and Blasphemy, and the two others, for daring to continue one Moment in the Company of such a Monster, after his having uttered such a Speech, as ought to have made them avoid the Place, as they would have done the Plague. In effect it is observable, so far were they hardened in Iniquity, that all they were anxious about, was to wash out the Blood, lest it should remain as a Testimonial of their Wickedness; as, therefore, they were more careful of their own Credit, than of atoning for their heinous Offence, and appeasing the Divine Anger by a hearty Contrition, and taking Shame to themselves, the Justice of Heaven, which had mercifully spared them at first, leaving them room for Repentance, overtook them afterwards, and made them likewise memorable Examples of its Vengeance, not suffering them so much as to stir from the Place (from which they ought otherwise to have fled with the utmost Precipitation) till they were apprehended, and put to that open Shame they so greatly dreaded, and had strove so solicitously to avoid, by their vain Endeavours to wash out the Blood. Thus we have set, in a strong Light, the fatal Consequences of breaking the Fourth Commandment, pass we on now to the Fifth, which is also called the First Commandment of the Second Table, whose Tenor is as followeth:

CHAP.



C H A P. V.

*Of the good and bad Consequences of the
Observance, or Non-Observance of the
Fifth Commandment.*

Honour thy Father, and thy Mother, that thy Days
may be long in the Land which the Lord thy
God giveth thee.

This is generally said to be the only Commandment with a Promise, though we cannot help thinking this a Mistake, since there is a Blessing promised in general at the End of the Second Commandment to all those who love God, and are obedient to his Laws. It is however certain, that as Solomon tells us of Wisdom, *Length of Days is in her right Hand, and in her left Hand Riches and Honour*, so also is the Blessing of long Life peculiarly annexed to Obedience to this Precept; notwithstanding which, we much fear there is not so great a Regard paid thereto as might be wished, though Longevity is what most People covet. But it is fit such Persons as make slight thereof, should be told, that as, on one hand, long Life is promised to Obedience, so, on the other, is the contrary implied, under that very Promise, in case of Disobedience: And Solomon likewise assures us, *the Eye that winketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall peck it out, and the young Eagles shall eat it.*

In effect, it would be well if all undutiful Children would keep this Menace constantly in their Minds; since, unless we are greatly misinformed, it was actually accomplished some Years ago in a

it

of the FIFTH COMMANDMENT. 167

literal Sense, upon one of our own Nation; whose Eyes were really pecked out by Ravens, in return for his gross Disobedience to his Parents, as the poor Wretch himself would constantly own, whenever he was asked concerning so remarkable a Judgment: Nay, he went farther still, and openly took Shame to himself, by hanging out the Sign of the Ravens in the Valley, as a public Confession of his Guilt, and Sorrow for his Fault; which Sign is yet to be seen, the House, being at a Place of great Resort, a little Way out of Town, and well known by that Name to this Day, as it probably will to the World's End.

But as, in order to our paying a right Obedience to any Law, it is absolutely necessary we should be well informed of its Extent, lest, through Ignorance, whilst we obey it in some respects, we should transgress it in others, it is proper every one should be apprized, that, by the Words *Father* and *Mother* not only our natural Parents, from whom, under God, we derive our Being, but our political Parents, as the King, or Queen, with all in Authority under them, as also our Ecclesiastical Parents, under which Head are comprehended not only the Ministers of our respective Parishes, but all the Clergy in general, whom we are to reverence, (however some of them may derogate from their sacred Character,) on account of their Function.

Under the same Head likewise is comprized, the Duty of Scholars to their Masters and Tutors, of Apprentices and Servants to their Masters and Mistresses, of young Folks to Persons in Years, and, in short, of all Inferiors to their Superiors in Learning, Rank, or Estate. We have thus shewn, in some measure, in how great a Latitude the Words *Father* and *Mother* are to be understood in this Commandment, let us next consider the Word *Honour*, which is not less comprehensive. The
Honour

188 *Of the Breach, or Observance,*

Honour, then, hereby required of us, in our several Stations, is not that mere formal and external Regard, for which, we fear, it is too generally mistaken by most People, but an essential and substantial Reverence, proceeding from an innate Principle of Love and Gratitude, continually influencing us in all our Actions, and at all Times and Seasons.

It is not, for Instance, that Obedience shewn by Children to the Commands of their Parents, or of Subjects to their Sovereigns, or of Apprentices or Servants to their Masters and Mistresses, which arises only from a servile Fear, either of corporal Punishment, or of being deprived of some temporal Advantage in case of Disobedience, but it is a voluntary Submission to all their Injunctions, however disagreeable to us otherwise, merely because we know it to be their Will; it is such a Compliance with their Pleasure, as we would not evade if we could, though we might find Means to do it without Fear of Punishment, Anger, or Loss, nay even without their Knowledge.

Many Sons and Daughters will regard their Parents whilst they are under their Eye, or are afraid their Misdeeds may come to their Knowledge, but the Moment they are escaped from thence, and have no Inspector over them, will laugh at the old Folks, and give a Loose to their Inclinations. Many Subjects will obey their Sovereign outwardly, and not break the Law openly; but if they can find a Loop-hole therein, and offend in Security, and within the Letter thereof, as by Smuggling, &c. will make no Scruple thereof. In the like Manner Scholars, Apprentices, and Servants, will obey their Tutors and Masters, just as far as they are apprehensive of some Inconvenience from not doing so, but will neglect and make Sport thereof, if they can do it without its being known, the Moment their Backs are turned. But this is not obeying the Fifth
Com-

of the FIFTH COMMANDMENT. 189

Commandment, far from it: A Dog, or a Horse, will pay as much Regard as this, nay, somewhat more; for from each of these Creatures may we learn Lessons of Obedience, and Fidelity; nay, some of those generous Animals have so far signalized themselves for those two Virtues, and have set Mankind such instructive Lessons, that it would be well, if many, who call themselves *Christians*, would copy after them therein.

To instance only one or two of each of them: What could surpass the Tenderness and Fidelity of that gallant Courser, who, having brought the Prince his Master safe from the Field of Battle, and from the Pursuit of a victorious Enemy, dropt down quite spent with the Fatigue, the Moment he dismounted, seeming to expire well pleased that he had given his own Life, for the Preservation of his Princely Burthen? Might not many a nominal *Christian* learn a useful Lesson from the Behaviour of this valuable Beast? And did he not well deserve the Statue erected to his Honour? Again, what could exceed the Affection and Faithfulness of that generous Hound, who could never be prevailed on to stir from the Grave of his deceased Master, but refusing all Food and Sustainance, continued mourning over his Remains, till he pined away, and died with meer Hunger. And numerous are the Examples of Dogs, who have been instrumental, in revenging the Death of their Masters upon their Murderers; thereby signalizing their Gratitude and Fidelity to them in the most remarkable Manner.

Since, therefore, even Brute Beasts have given such shining Proofs of their honouring their Masters to so great a Degree, we may be well assured, the Honour required of us, by this Commandment, to our Parents and Superiors, must not fall short of that, whereof even these Animals are capable: In effect,

190 *Of the Breach, or Observance,*

effect, the Duty we allow in our respective Stations, in consequence of this Law, is more extensive than is generally imagined; for which Reason it may not be amiss, to enter into a short Detail thereof.

And first, with respect to Children: The Honour required of them to their Parents, is a strict Obedience to all their lawful Commands; that is, all such as neither interfere with the Laws of God, nor those of the Land; for should their Injunctions clash with either of these, they are no ways bound to obey them: But this is not all; they are also bound unfeignedly to love and reverence them, and even to relieve and support them, in case they stand in need of their Assistance: But then again, there is a reciprocal Duty implied and exacted under the same Commandment, from Parents towards their Children, namely, that they should not lay any unreasonable or illegal Commands upon them, but should love them affectionately, and provide, according to their Station and Circumstances, for their Maintenance and Education; and above all, that they should set them good Examples, encouraging them when they do well, and giving them due Correction whenever they offend.

Secondly, The Duty required of Subjects to their Sovereigns, and those in Authority under them, is, an absolute Obedience to all their Laws, when they do not run counter to those of the *Almighty*, neither openly offending against them, or endeavouring to evade them by any artful or unlawful Subterfuges, as is but too often the Case with many People: But then, on the other hand, there is a Duty reciprocally required of Princes to their Subjects; namely, to afford them due Protection, and provide for their Well-being and Safety, neither invading or encroaching upon their Liberties, nor oppressing them themselves, or suffering those under them to do it with Impunity; above all, in seeing that Justice is
duly

of the FIFTH COMMANDMENT. 191

duly administered, without respect of Persons, not making the Throne a Sanctuary for Wickedness, nor through a criminal Partiality, allowing great Offenders to escape, whilst the lesser are punished with the utmost Rigour.

In the like Manner, the Duty required from all Persons in general, to their spiritual Teachers and Guides, is Reverence and Affection; paying a strict Regard to their Advice and Doctrine, whilst they have no Reason to believe them repugnant to the Rules of their great Master, not ridiculing them, nor grudging them a competent Subsistence, and above all, not defrauding them of their just Dues. On the other hand, such spiritual Teachers and Guides are equally bound to a reciprocal Regard and Affection for all those under their Care, being always ready to attend and advise them whenever it is necessary, keeping a watchful Eye over them, that they walk as becometh *Christians*; and if they see them do otherwise, admonishing them first privately, with Love and Tenderness; afterwards, if need be, before Witnesses; and, lastly, rebuking them publickly, if obstinate, and even proceeding to censure, in case of Necessity, without respect of Persons, in order to reclaim them, and bring them back into the right Way: Above all, not being uncharitable, worldly-minded, greedy of filthy Lucre, or exacting their Dues with Rigour.

Again, the Duty of all Scholars and Students to their Preceptors and Tutors, is to be attentive to all their Precepts and Lessons, obedient to their Injunctions, respectful and affectionate to their Persons, and submissive to their Corrections. In the like Manner, such Preceptors and Tutors are bound to be careful and tender of their Scholars and Pupils, instructing them diligently, encouraging them reasonably, admonishing and reproving them

192 *Of the Breach, or Observance,*

them mildly, and if need be, chastising them
mer fully.

The Duty also of Apprentices, or Servants, to their Masters and Mistresses is Obedience to their Commands, Diligence in their Business, Faithfulness to their Trust, Carefulness of their Effects and Concerns, and secret as to what relates to them or their Families. Masters and Mistresses again, are required to be loving and tender to their Apprentices and Servants, providing sufficiently for them, paying them competent Wages, not injoining them unreasonable Tasks, reprovng them mildly, correcting them, if need be, mercifully, and giving them good Examples.

In the like Manner, the Duty of those who are young, to such as are advanced in Years, is to shew them Reverence and Respect, giving them the upper Hand, and hearkening to their Counsel, especially in such Things as they may reasonably be presumed to be better experienced in than Youth. The Aged are also to take Care, that their Habit, Behaviour, and Deportment be such, as is likely to procure Regard, namely, that they are grave in their Dress, serious in their Conversation, sober in Behaviour, neither haughty and overbearing, nor light and trifling; but courteous, affable, and placid, observing a due Mean, being temperate in all Things, and instructive in Example.

Lastly, The Duty required from all Inferiors to their Superiors in Learning, Wisdom, or Goodness, is to pay them Deference and Regard, and to hearken to their Counsel or Instructions: To Superiors in Rank or Estate, they are to shew Honour and Respect. On the other hand, the former are required to instruct the Ignorant, being always ready to advise them, and to bear with the Infirmities of the Weak, whilst the latter are required
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of the FIFTH COMMANDMENT. 193

to be condescending to those of a meaner Rank, and to be helpful, obliging, and compassionate towards the Poor, being willing to contribute towards the Relief of their Necessities, out of their own Substance, and that according to their Ability.

We have now, we hope, pretty well shewn the Duties severally required from each of us, in our respective Stations and Capacities; we shall next proceed to produce some remarkable Examples of the good and bad Consequences of Obedience and Disobedience to this Commandment, in order to impress more deeply on the Minds of our Readers, a due Regard for those several relative Duties, that are therein required of them: And first we shall endeavour to shew the good and ill Effects of these, with respect to Parents and Children, in their Discharge, or Neglect of the reciprocal Obligations incumbent upon them in those several Capacities. As to the Blessings attendant upon those Children, who are careful to honour their Parents by shewing a due Regard to their Injunctions, we cannot have one so signal, nor the Authenticity whereof so much to be depended on, as that we meet with in the thirty-fifth Chapter of *Jeremiah*.

We there find the Prophet commanded to bring the Family of the *Rechabites* into one of the Chambers belonging to the Temple, to set Wine before them, and order them to drink it: Accordingly *Jeremiah* does so; he carries them into one of those Apartments, sets Wine and Cups before them, and says unto them, *Drink ye Wine.* But what is the Answer of the *Rechabites*? *We will drink no Wine; for Jonadab the Son of Rechab, our Father, commanded us, saying, Ye shall drink no Wine, neither ye, nor your Sons for ever. Neither shall ye build House, nor sow Seed, nor plant Vineyard, nor have any, but all your Days ye shall live in Tents, that ye may live many Days in the Land where ye be Strangers.*

194 *Of the Breach, or Observance,*

gers. Thus have we obeyed the Voice of Jonadab, the Son of Rechab our Father, in all that he hath charged us, to drink no Wine all our Days, we, our Wives, our Sons, nor our Daughters; nor to build Houses for us to dwell in, neither have we Vineyard, nor Field, nor Seed. But we have dwelt in Tents, and have obeyed, and done according to all that Jonadab our Father commanded us. But it came to pass, when Nebuchadnezzar, King of Babylon, came up into the Land, that we said, Come, and let us go to Jerusalem, for fear of the Army of the Chaldeans, and for fear of the Army of the Syrians, so we dwell at Jerusalem.

Now, what is observable in this Relation is, that this Command of *Jonadab* seems at first Sight, and for aught that appears to the contrary in Scripture, to have been very unreasonable, and even to have exceeded the Authority of a Parent; inasmuch as the drinking Wine, building Houses, sowing Seed, planting Vineyards, are not only innocent in themselves, but in some Circumstances very necessary, and the abstaining from them very prejudicial and disadvantageous.

We find *Timothy* ordered, by a great Apostle, to drink Wine with his Water for the Sake of his Health; which certainly would not have been done by him, had it been any ways sinful; and it is well known, the living always under Tents, and being exposed to the Inclemencies of the Weather, is what scarcely any Constitution, however hardy, would be able to support for any Time; nay, we may venture to say, if likewise debarred from the Use of strong Liquors, which is the same Thing as this Prohibition of the *Rechabites*, (the Jews not knowing of any other but Wine) could possibly survive it in the Winter Season without a Miracle, for a single Month.

Never-

of the FIFTH COMMANDMENT. 195

Nevertheless, this is the severe Injunction laid by Jonadab upon his Family, which they were so scrupulous of observing, that nothing but the most absolute Necessity, even the Fear of being taken Captives by an idolatrous Enemy, could induce them to transgress it in any Particular; even the Desire of a Prophet could not tempt them to violate it in one single Instance, neither themselves, their Wives, Sons, nor Daughters: What an Example is here set before *Christians*, and how few are there who come up thereto? But, neither did this their Obedience go unrewarded; for the Prophet is ordered to declare unto them, *Thus saith the LORD of Hosts, the GOD of Israel, Because ye have obeyed the Commandment of Jonadab your Father, and kept all his Precepts, and done according unto all that he hath commanded you, therefore thus said the LORD of Hosts, the GOD of Israel, Jonadab the Son of Rechab shall not want a Man to stand before me for ever.*

And we verily believe, as the Word of God cannot fail, that notwithstanding the Dispersion of the *Jews*, there has constantly remained a Succession of that Family (though whether converted to *Christianity*, or professing their own Religion, we will not say) to this Hour, and that they actually will so continue to the End of the World.

Thus did the Obedience of the *Rechabites* not only meet with ample Retribution in the present Generation, but will do the same to all succeeding Times; so munificent is the *Almighty* to his poor Creatures! Nay, if we are not greatly mistaken in the Sense of the Words, *to stand before me for ever*, there seems to be yet a farther Blessing therein promised to that Family, even the Blessing of everlasting Life; since no Man can be properly said to stand before God, omnipresent tho' he be in some Respects, namely, in the Exertion of his

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Power

196 *Of the Breach, or Observance,*

Power, who is banished from his blissful Presence, and condemned to the Company of Devils and damned Spirits to endless Ages. What a powerful Incentive ought this to be to all considerate Persons, to live in a constant Obedience to a Command which has such a Reward annexed to the Observance thereof here, and gives room to hope for a so much greater hereafter?

But though this Example of the *Rechabites* is so singular, as a Principle of Obedience seems to have run through the Family, and to have descended from Father to Son, as if by Inheritance; and that to Injunctions apparently inconvenient, and even unreasonable, unless prescribed by Divine Authority, (which does not appear to us) that it was for this Reason chiefly we have enlarged so much upon it; being but too sensible how little Impression any Instances quoted from Scripture, make upon the Generality of Readers, yet was it not for want of several very remarkable Examples of the same laudable Virtue in prophane History. Amongst the foremost of these, we shall relate two, which, we think, deserve the Preference on many Accounts, especially as they exhibit to us at one and the same Time, in a strong Light, the good Effects of filial Piety, and paternal Tenderness. The first is of a *Turk* (but such a one, as many *Christians* might be proud to imitate) a Man in good Circumstances, and married to a beautiful Woman, whom he tenderly loved with a most generous Passion, which met with an equal and reciprocal Return from her. Thus blessed in each other, they desired no greater Happiness than to spend the Remainder of their Days together in Tranquillity; and as he formed no impracticable Schemes with a View of adding thereto, either by accumulating Riches, or courting Preferment, they had a tolerable Prospect of so doing; when, by a sad Reverse of Fortune, or rather, to speak as a *Christian*, by a sudden, unforeseen,

seen, and most heart-wounding Stroke of Divine Providence, he was not only torn at once from the Arms of her he doated on, but precipitated into the deepeſt Abyſs of Miſery.

His Father, who was a Merchant, and traded between *Aleppo* and *Grand Cairo*, being obliged to take a Voyage from one to the other, to ſettle his Affairs, the Veſſel on board whereof he was, fell in with a *Malteſe* Man of War, ſo that he not only loſt all his Effects, to a great Value, but was himſelf made a Captive, and carried to *Malta*, there to remain in Slavery, till he could either redeem himſelf, or find ſome other who would pay his Ransom. Of this his Miſfortune and Diſtreſs, the poor old Man, who had always been a tender Father, informs his Son, who was in *England*, by Letter; as alſo of his utter Inability to pay the Sum demanded for his Redemption, having loſt beſt Part of his Subſtance at the ſame Time with his Liberty.

The End of the poor Wretch in acquainting his Son with his Miſery, was, that he might relieve him from it, by paying his Ransom, not doubting of his Affection, and Willingneſs ſo to do, in caſe it ſhould be in his Power: This, however, was no ſmall Trial, the Price demanded being ſo great, that he could not raiſe it any other Way, than by the Sale of all his Effects, and leaving himſelf without any other Subſiſtence, than what he could procure by his Labour and Induſtry. How few Sons would be ready to pay ſo dearly for the Liberty of an aged Parent! But even this was not the worſt Part of his Trial; the generous and dutiful *Tark* valued not his Money, nor yet the being reduced to toil for a poor Suſtenance for the Remainder of his Days, in compariſon to what he owed to one of the beſt of Fathers; but there was another, who was far dearer to him than himſelf, whom he was not willing to make a Companion in his Sufferings

and Misfortunes, and to part from whom, the only Remedy he could think of, was yet worse than Death itself.

Our Reader will easily conceive, this was the Wife he so much doated on; by whom he was mutually and tenderly beloved, and who must necessarily be involved in his Distress, unless he prevented it by providing her some other Support and Protector, and transferring his Right in her to another Man, according to the Power allowed him by the Law of *Mahomet*. In effect, there was no other Way, but either to make her a Partner in his Calamities, to be divorced from her in favour of another who would maintain her handsomely, or to leave his aged Parent in Slavery. Each of these were severe Trials to a Man who was both strictly observant of his Duty, and infinitely fond of a beautiful, affectionate, and deserving Spouse; though we are afraid they would not have been so to many amongst us, who, nevertheless, maintain a fair Character in the World.

The generous *Turk*, however, never hesitated a Moment, but equally resolved to perform what Duty required of him, and to consult the Welfare of her whom he could not bear to see exposed to Want; though she, with equal Tenderness and Magnanimity, begged to share in all his Misfortunes, assigned her over to a faithful Friend, who offered to accept and provide for her; assuring him nevertheless, for his Consolation, that he would look on her only as a precious Deposit, intrusted to his Care for a while, and to be again restored by him whenever demanded.

Having thus settled the main Affair, and what touched him most nearly, the *Turk* disposed of his Effects, determined to go where Duty, Gratitude, and Honour called him, and set sail for the *Levant*,

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in order to redeem his Father: On his Arrival at *Malta*, he found him just worn out with Age and Sufferings, and labouring under a dangerous Illness, which threatened him with speedy Death. As he had been absent from him for some Years, the old Man with Difficulty recollected him; however, having at last made himself known, and acquainted him with the Intent of his coming, the sudden Joy was too great for Nature to support, and he expired in the Embraces of his Son. Thus was the Tenderness of the Father recompenced, by what is the greatest Blessing to a well spent Life, a sudden and happy Transition from a World of Sorrows to Eternity, and that in the Arms of a most dutiful and affectionate Child.

Nor was the filial Piety of the Son unrewarded; for meeting at *Malta* with a Sister of his Wife, who had likewise been taken Captive, and forced into the Arms of the Grand Master, who had bestowed on her Presents to an immense Value; she conjured him to facilitate her Escape, being desirous to return into the *East*, where she had left a Husband and two Children, offering him on that Account to divide her Riches with him: This he happily effected, and conducted her safe home; where soon after, both her Husband and she were carried off by a pestilential Disease; leaving him in Possession of immense Wealth, which she bequeathed equally between him and her Children, over whom she appointed him Guardian.

It may well be imagined, after what has been premised, that, finding himself thus unexpectedly restored to Affluence, he was not long before he flew back to *England*, to reclaim a Wife so tenderly beloved, especially when he had been assured by a faithful Friend, of his Readiness to return her on Demand. Accordingly he did so, and found her as fair as ever, being only afflicted with a Languor,

guor, proceeding from her Concern for his Absence, which heightened her Charms, and received her untouched from the Hands of him, to whose Custody he had committed so valuable a Treasure; whose Honour, as he had been so long absolute Possessor of so much Beauty, was as much to be admired, as the other's Generosity and filial Affection, or the Lady's Tenderness and Fidelity. Such was the consummate Virtue of these *Infidels*, not easily to be paralleled amongst *Christians*: However, for the Honour of our Nation, we can match it in one respect, namely, as far as relates to filial Piety and Affection, in one of our own Countrymen, who was of no higher Rank than a downright *Jack Tar*.

This generous and gallant Sailor, whose Name ought to be written and transmitted down to Posterity in Letters of Gold, had the ill Fortune to be taken Prisoner when very young by the *Algerines*, who carrying him into *Algiers*, obliged him to undergo a hard Servitude for some Years. At length however, by some Means or other, he was enabled to raise a sufficient Sum to pay his Ransom; just as he had done which, and was about joyfully to return home to his native Country, an *Algerine* Rover enters the Harbour, and the first Person he saw on board was his own Father, who had been a tender Parent, and who being likewise a Sailor, was also fallen into Captivity.

Words cannot express, neither will it be easy for our Readers to conceive, the Consternation and Sorrow of the excellent young Man, at so mournful and shocking a Sight! Suffice it therefore to say, that going up to the old Man, and asking some Questions, whereby he was convinced he was not deceived (for having been taken Prisoner himself when a Boy, he was so much grown and altered, that his Father knew him not) he resolved immediately

diately within himself what Course to follow for his Deliverance. The poor Wretch being soon after exposed to Sale, and a Purchaser having agreed for the Price, and bought him, he addressed himself to the Buyer, and desired he might be accepted instead of the old Man, being willing to redeem his aged Parent, at the dear Rate of his own Liberty.

This Offer, nevertheless, was not readily accepted by the old Man, who could with Difficulty be perswaded, to suffer so affectionate and generous a Child, after having already undergone a tedious Captivity, to return again into a hard Bondage: In effect, this moving Contest between Father and Son, disputing which should remain in Slavery, and which enjoy his Liberty, would not easily have been determined, had not the Purchaser himself decided it in favour of the Son, as being much the better Bargain, because, likely to live longer, and able to do him considerably more Service. Thus did the Father meet with an ample Reward for his tender Care of his Son, in his infant Years; neither was the Son very long, before he also received a suitable Retribution for his filial Affection and Piety; for soon after his Master died, and having no Children, left him, together with the rest of his Effects, to his favourite Wife, whom he served faithfully while she lived; whereby he so far ingratiated himself with her, that, at her Decease, which followed within a few Months of her Husband, she not only gave him his Liberty, but a good Sum of Money, to defray his Charges home, and provide for himself afterwards.

All the Observation we shall make hereupon, is, that we think this Action of our gallant Countryman surpasses far that of the generous *Turk*, as Liberty is infinitely more valuable to a generous Spirit, than Riches; and Slavery, much harder to be

202 *Of the Breach, or Observance,*

supported than Poverty. Having thus shewn in these two Examples, the good Effects of Obedience to the Fifth Commandment, we shall next proceed to another remarkable Instance of a like Nature, tho' we cannot say it intirely comes up to either of the former.

Ariobarzanes, King of *Cappadocia*, as he was sitting on the Tribunal with the great *Pompey*, observing his Son, of whom he was infinitely tender, to be seated in a Place which he thought not suitable to his Dignity, not able to suffer what he looked upon as so great a Disparagement to the young Prince, descended hastily from the Tribunal, and taking the Diadem from his own Head, clapped it upon that of his Son, bidding him ascend the Judgment-Seat, and take his Place.

Hereupon the young Prince, far from being overjoyed, and elate with Pride on his unexpected Exaltation to so great a Dignity, burst into Tears, and was seized with such a trembling all over, that the Diadem fell from his Head; neither could he, by any Arguments be perswaded to invest himself with what he looked upon as the Spoils of his King and Father. In effect, the Dispute between the Monarch and the young Prince, continued for some Time, he who resigned the Crown giving it up with Joy, in favour of so hopeful and dutiful a Son; whilst he on whom it was bestowed, appeared highly dissatisfied and grieved at such a Present: In short, this glorious and extraordinary Contest between the royal Pair, so much to the Honour of both of them, would not easily have been terminated, had not *Pompey* himself interposed, and seconding the Desire of the Father, commanded him to take the Diadem, and sit with him upon the Tribunal, declaring him Sovereign of *Cappadocia* for the future. Now in how amiable a Light do both these Princes appear, in the Eyes of every considerate Person.

Is it at all to be doubted, that both the King and Prince enjoyed infinitely more Satisfaction; the one in so uncommon a Proof of the Tenderness and Affection of his Parent, and the other in so extraordinary a Testimony of his Son's Duty, Fidelity, Reverence, and Love, than all the Crowns in the Universe could afford either of them? Undoubtedly they did; undoubtedly after such evident Demonstrations of that singular Affection they mutually bore each other the Remainder of their Lives, was one continued Series of reciprocal Endearments and Acts of Kindness; Such were the Blessings where-with Heaven rewarded the Observance of these relative Duties even in Heathens! And such the happy Consequences of paying Obedience to this Commandment, even in those who were no otherwise instructed therein, than by the Light of Nature!

The remarkable Story of the *Roman Piety* is known almost to every one the least conversant in Literature; and Pictures thereof, drawn by the most eminent Hands, are to be met with in all Countries; every Nation being willing to perpetuate the Memory of so singular an Action: For the Benefit, however, of such of our Readers as may be ignorant thereof, we shall relate it as succinctly as possible, that others may be incited by so affecting an Incident, to emulate an Example of such uncommon Virtue.

A Nobleman of *Rome* having some way grievously offended the Emperor his Sovereign, was by him condemned to be starved to Death, and it was made capital to relieve him. Accordingly he was closely confined in Prison, nobody being admitted to see him but his Daughter, who was first strictly searched, that she might not convey him any Sustenance. Nothing, one would think, but Bribery, or a Miracle, could save the Life of such a Man; and indeed it was a Miracle, a Miracle of Piety,

204 *Of the Breach, or Observance,*

whereby his Days were prolonged! After a Week was elapsed, and his Death hourly expected, the Jailor to whose Custody he was committed, not finding any visible Decay in him, began to be very much surprized at such unusual Strength of Nature; having no Orders however to precipitate his Death, he resolved to wait with Patience till the Lamp of Life should be exhausted.

But another Week also passing over, without any perceptible Alteration in the Prisoner, he at last suspected some Collusion, tho' he knew not whom to mistrust; and accordingly determined to watch him so narrowly, that it should be impossible for any one to procure him any Subsistence, without his discovering it. In effect he did so, and it would be hard to express his Astonishment and Wonder, when, looking through a Grate that conveyed Light into a Dungeon, he beheld the Nobleman's virtuous and dutiful Daughter, who happened to have lain in but a little before, nourishing her aged and distressed Father with the Milk of her Breasts. Greatly affected with so moving a Sight, though such Persons are none of the most tender-hearted, he immediately acquainted the Emperor therewith, whose Curiosity being raised by so unexpected an Account, he resolved to be himself Eye-Witness to a Scene so worthy of Admiration.

He went therefore privately to the Prison about the Time when the young Lady usually visited her afflicted Parent, and being placed where he might observe all that passed, without being discovered himself, beheld that beauteous Lady suckling the poor old Man, with the same Tenderness and Delight as if he had been an Infant, and the Fruit of her own Womb. Incensed as he was against the unfortunate Criminal, he could not view such a Demonstration of the most exalted Virtue and Generosity, without being strongly affected therewith, and

and desirous of rewarding it; so that Compassion at length getting the better of his Resentment, he forgave the obnoxious Father, in consideration of his incomparable Daughter, and restored him to his Liberty and Estate.

Nor is this the only Instance the *Roman History* affords us of the like filial Piety; for similar thereto is that transmitted down to us by *Pliny*, of a Woman of good Birth, who having committed some heinous Offence, was condemned to die; but ordered, on account of her Extraction, to suffer privately in Prison. The Jailor, however, being moved with Compassion, and loth to lay Hands on her himself, did not immediately strangle her, but even allowed her Daughter to visit her; only taking Care she should not convey her any Food; to which End she was always diligently searched. He expected, that in a few Days she would have died of Famine; but after waiting as long as it was possible for any one to live without Sustenance, and finding her still in Health, he determined within himself to keep so diligent a Watch over her, that it should be impossible for her to receive any Nourishment without his Knowledge; whereupon he soon found the Secret, which was, that she was suckled by her own Daughter.

This moving his Compassion yet more, he acquainted the Judge therewith who had condemned her; who being likewise touched with Pity, and admiring the Virtue of the Daughter, informed the Senate thereof, who reversing the Sentence, not only pardoned the Woman, but to preserve the Memory of the Deed, caused an Altar to be erected to *Piety*, on the Spot where her Prison stood. Now might not these two virtuous Ladies be as much said to have given Life to their Parents, as to have received their own from them? Certainly they might; and undoubtedly, though *History* is silent in this
Par-

206 *Of the Breach, or Observance,*

Particular, their singular Piety did not go unrewarded.

Neither was that of *Amphinomus* and *Anapits*, two young *Sicilians*, a Jot inferior thereto, or less worthy of Admiration. These excellent and extraordinary Youths, when, on a Time, there happened a violent and dreadful Eruption of Mount *Aetna*, which vomited out Flames to such a frightful Degree, that all the Country round were struck with Terror, every one betaking himself to Flight, and carrying with him whatever was most precious: These extraordinary Youths, we say, whilst every one besides was thus employed, reflecting that they had an aged Father and Mother, who, being very infirm, were incapable of saving themselves, mutually cried out, *Where shall we find more valuable Treasure than those to whom we owe our Lives?* And having thus said, regardless of every Thing else, the one taking up the old Man, and the other the Woman, carried them safe off on their Shoulders, through the Fire.

Nor did this their uncommon Virtue go unrewarded, since History assures us, that Heaven in consideration thereof, wrought a Miracle; the devouring Flames ceasing their Ravage at so affecting a Sight; and whilst nothing but Marks of Desolation appeared all around, the Way through which the two Brothers passed, was embellished with fresh Verdure and Greenness: In effect, to perpetuate the Memory of so remarkable an Event, those Grounds were called by Posterity, the *Field of the Pious*. What is very observable in this Story, is, that the Piety of these young Men was instantly recompenced in the very Act; whilst each of them, loaded with their venerable Burthen, the Fire respects their Footsteps, and dares not approach them; so that the Preservation of their Parents, whom they had so highly revered, proves at the same Time,

Time, the Preservation of their Substance and Patrimony.

Worthy also of being regarded is the Story of three Brothers, Son to a deceased Monarch, who, upon his Demise, fell at Variance about the Succession to the Crown; and not being able to come to any Accommodation amongst themselves, agreed to refer their Pretensions to a neighbouring King, and to stand to his Determination. Accordingly, the Arbitrator having heard each of them urge their respective Claims, and finding it no easy Matter so to decide the Affair as to satisfy them all, ordered the dead Body of their Father to be brought, and bid each of them shoot an Arrow thereat, declaring that he who should trans pierce his Heart, or come nearest thereto, should be appointed his Successor.

Hereupon the Elder shot first, and sent his Shaft through the Throat of the deceased Monarch; the second then taking Aim thereat, fixed his Arrow in the Breast of his Father, but missed the Heart; and it was now the Turn of the Third to try his Skill; but the hopeful young Prince, detesting a Deed so unnatural, and so highly disrespectful to the Remains of the Author of his Being, cried out aloud, *I would much rather yield the whole to my Brothers, and resign all Pretensions to the Throne, than treat the dead Body of my Father with such Indignity.* Immediately upon this Declaration, the Umpire pronounced him alone worthy of the Kingdom, as having given a signal Proof how much he excelled the other Competitors in Virtue, by the Regard he had shewn to the Remains of his deceased Parent, even when a Crown was at State. Thus did the Piety of this young Prince meet with an immediate Reward, whilst the unnatural Behaviour of his two Brothers was worthily punished in their Disappointment.

Numerous

208 *Of the Breach, or Observance,*

Numerous other Instances might be produced, of the happy Effects attendant on Obedience to this Commandment, but let these suffice for the present; we shall now proceed likewise to give some Examples of the fatal Consequences of a contrary Practice. And here, as the *Rechabites* demanded the Preference for their singular Observance of their Father, so we think *Absalom* justly demands the like for his notorious Disobedience, and that on many Accounts. Other Children may indeed disregard their Parents, and we have but too many Examples thereof every Day; but then these Parents may have held a strict Hand over them, and treated them with Rigour.

This, however, was not the Case with *Absalom*, his Father never used him severely; on the contrary, he doated on him, and if he was guilty of any Fault, it was, that he was indulgent to Excess; having even forgiven him the premeditated Murder of his Brother *Amnon*, and restored him again to Favour.

Again, *Absalom's* Offence was not only a Disregard of his Father, and that such a Father, which in itself would have been highly criminal, and was a Breach of the Fifth Commandment; but his Guilt proceeded much further, he sought to dispossess him of all, nay, he sought his Life also; so that he was at once a Transgressor of the Fifth, the Sixth, the Eighth, and the Tenth Commandment: And as if this was not enough, by going in unto his Father's Concubines he committed Incest, and so became likewise a Transgressor of the Seventh.

To enhance and aggravate his Guilt yet more, he was not only disobedient and unnatural to a Parent, and a fond Parent, but to his King and Sovereign, and that a most excellent and merciful Sovereign, so that he added Rebellion also to all his other Crimes;

Crimes ; as if the rest had not been a Load sufficient to overwhelm him with Misery, unless he had joined the latter, which is in itself a Complication of all others, and has this peculiar Aggravation, that it cannot be carried on by any one, without involving Thousands in the same Guilt with one's self, so that it may properly be said to be truly diabolical ; it being the particular Characteristic of the Devil to draw others into Sin.

Such and so heinous was the Offence of that unhappy young Man ; we need not therefore wonder, that the Divine Vengeance soon overtook him, and that in such a remarkable Manner, as to make him a memorable Example to all such notorious Offenders, not to fancy they shall escape with Impunity. In order to set this in a right Light, it will be necessary to consider, that, loaded as *Abraham* was with Guilt, yet it was only against God, and against the King his Father he had offended ; neither had any one else the Power, we mean a lawful Power, to bring him to Justice.

Now the latter of these was so far from being desirous to punish him for his grievous Crimes, that though he was in open Rebellion against him, and had sought his Life, he gave a particular Charge to the Officers of his Army to be careful of him, and to spare him, lest he should fall in the Day of Battle ; and this was publicly known throughout the Army. Heaven indeed might justly chastise him ; but as Heaven seldom goes out of the Way of its ordinary Providence, for that Purpose, it might reasonably have been supposed, he would escape in this World ; he did not however, the *Almighty* not thinking fit to suffer so enormous an Offender to live.

The Mule, therefore, whereon he rode for his Safety, and the Hair of his Head, on the Beauty whereof

210 *Of the Breach, or Observance,*

whereof he valued himself, are made the Instruments to betray him into the Hand of his Enemy, the one carrying him under the thick Boughs of a large Oak, wherein the other intangled itself so strongly, that he was taken off the Saddle, and left hanging between Heaven and Earth. Even in this Condition, he might still have escaped, the People paying so great a Regard to the King's Command, that when one found him thus, he would not lay Hands on him, but only acquainted *Joab* therewith; that he might consult how it was proper to dispose of him, and to secure him.

Joab however was angry with him for his ill-timed Mercy, as he thought it, and accordingly reproved him for not killing him, telling him in that Case he would have rewarded him with ten Shekels of Silver and a Girdle. The Man answers, he would not have done so for a Thousand, because of the King's Order; wherefore *Joab* finding him not a proper Instrument for his Purpose, tells him, *I may not tarry thus with thee*; and arming himself with three Darts, he goes directly where *Absalom* hung, and piercing him through therewith, buried him in a Pit.

The Reason of *Joab's* proceeding in this Manner, contrary to the King's express Command, is nowhere assigned in Scripture, and can therefore only be guessed at; for which Reason all we shall observe thereupon, is, that, besides his seeming in this Case, to have been an Instrument of the Divine Vengeance, he acted therein according to the Principles of the soundest Policy, and served *David* most faithfully even against his Will. He rightly judged *Absalom* too dangerous a Person to be suffered to live, and sufficiently knew the King's Love for him, to be assured he would not consent to his Death; he therefore dispatched him directly, that it might no longer be in the Power of a too indulgent Father to
save

of the FIFTH COMMANDMENT. 211

save him to his own Ruin, well knowing, when it was past recalling, he would be soon convinced of the Necessity of the Thing, and be comforted.

This we think the most rational Way of accounting for *Joab's* Behaviour on this Occasion; since it is plain, he could not do it for Interest, being sure to have no Thanks for his Pains; as little could he be imagined to have been influenced by Malice, since he was so far from bearing *Ab-salom* any Ill-will, that he was the very Person who fetched him back from *Geshur*, after the Murder of his Brother *Amnon*; neither could it proceed from Envy, that young Man not being likely to interfere with him in any Case; his only Motive then must be, a Zeal for the public Good, and his being impelled thereto by the Hand of Heaven.

In effect, it is very remarkable, though *Joab* is twice highly blamed in Scripture for the Murder of *Abner* and *Amasa*, first by *David* on his Death-Bed, and then by *Solomon*; nay, though *David* actually enjoined his Son, to revenge those Murders upon *Joab*, and though *Solomon* actually did so, yet we do not find him blamed by either of them for killing *Ab-salom*; an evident Sign, we think, he was known to be the Divine Instrument on that Occasion.

To pass on from sacred to profane History, we can almost match this Instance of the highest Ingratitude and Wickedness in *Ab-salom* from the Chronicles of our own Country; only that the Prince who was guilty thereof, did not die a violent Death, though he miscarried in his Design, and was cut off untimely by the Hand of Providence: In short, bating that the Parallel fails in this Point, in most others it answers pretty well; both of these were the Sons of indulgent Parents; both of them repayed

212 *Of the Breach, or Observance,*

repayed their Indulgence with Ingratitude, and even with Rebellion; and both of them were shamefully defeated, and disappointed in their Aim.

This young Prince, whose Name was *Henry*, eldest Son to our King *Henry* the Second, and Grandson to *Maud* the Empress, not contented with being admitted by his too indulgent Parent to a Partnership in the Throne, used his utmost Endeavours to dispossess him of the whole; and indeed his Father had but little Reason to expect otherwise, since, even at his Coronation Feast, the old King waiting upon him thereat, and the Archbishop of *Canterbury* telling him that few Princes had such a Servant to attend them, he proudly answered, *Where is the mighty Matter, that he, who was only Son to an Earl, should wait upon me who am Son to a King?* This he said in Disparagement of the old King, who came to the Crown in Right of his Mother the Empress *Maud*, and was begotten upon her by *Geoffry Plantagenet*, Earl of *Anjou*, her second Husband.

It was no Wonder then, we say, that one who could behave thus to his Father, the very Day of his Coronation, should attempt to dethrone him afterwards; it was no more than what he had great Cause to look for; and indeed he was in some measure obliged to his Son for giving him Warning by so insolent a Speech, to be upon his Guard against him. Whether old *Henry* took it in this Light, or not, we cannot determine, History not giving us any Insight into this Matter; but be that as it will, it is very certain he always took Care to be sufficiently armed against all his Enterprizes; though the Son was supported therein openly by the King of *France*, and underhand by the Machinations of some traiterous Nobles, and of his Mother Queen *Eleanor*, who hating the King her Husband,

of the FIFTH COMMANDMENT. 213

Husband, on account of his Intrigue with *Fair Rosamond*, the Lord *Clifford's* Daughter, would willingly have helped to depose him.

In vain, however, were all their joint Attempts to this Purpose; after many Battles fought abroad, and many intestine Disturbances at home, after a Sea of Blood shed, in spite of all foreign Enemies, domestic Traitors, unnatural Sons, and a perfidious Wife, the old Monarch, who was the greatest Prince of his Time, still maintained his Ground, and obliged the aspiring and ungrateful young King, humbly to sue for Peace, which he generously and indulgently granted.

Nevertheless, though his earthly Father had thus forgiven the Wickedness and Ingratitude of an ambitious Son, it is reasonably to be supposed, his heavenly Father did not; but that, however he might deal with him in the next World, he was determined to chastise him in this; and that in such a Manner, that he might read his Sin in his Punishment, and might serve as an Example to deter others from treading for the future in his Footsteps. In effect, as he had been so impatient to enjoy the Crown, that he could not wait the appointed Time, but must endeavour to seize it beforehand, neither was he suffered to enjoy vital Air the usual Term, but was snatched away prematurely: As he had gaped after his Father's Death, so was he overtaken by his own; and, as long Life is promised in the Fifth Commandment to those that honour Father and Mother, so was it evidenced in him, that the contrary is implied to those who do the reverse.

But it was not in this Son alone, that *Henry II.* was unhappy; the others, *Richard*, *Geoffry*, and *John*, resembling him too much, and privately abetting him in his male Practices, though they did not proceed such Lengths as *Henry*, nor so often attempt

214 *Of the Breach, or Observance,*

to dethrone him ; nevertheless they did not escape unpunished for their Disobedience, but two died violent Deaths ; the one being killed by an Arrow as he was besieging a Castle, the other poisoned by a miserable Monk, and *Geoffry* dying young. Thus did the Breach of this Commandment prove fatal to those three Princes, all of them being cut off prematurely, and two of them violently.

But of all Instances of Disobedience, we think the following, transmitted down to us by *Philip de Comines*, a celebrated Historian, of undoubted Veracity, is hardly to be paralleled, all Circumstances considered, in any Age or Country. One of the Dukes of *Guelderland*, named *Arnoldus*, having many Years governed that Country, and having a Son, called *Adalbus*, who impatiently longed for his Father's Death, that he might take the Government into his own Hands, it so happened, that the old Duke continuing still hearty, and shewing no Signs of an approaching Dissolution, this unnatural Viper resolved not to wait any longer : Having therefore provided himself with fit Accomplices for so vile a Purpose, he forced into his Father's Room one Night, as he was going to Bed, and constrained him to walk bare-legged, and even without Breeches, in piercing cold Weather, fifteen long Miles ; -after which, he threw him in that Condition into a deep Dungeon, which received Light only through a small Window, and there kept him for six Months. Could any one, but a Devil incarnate, have been guilty of so much Barbarity ? To have murdered him at once would have been merciful, in comparison of such Treatment !

It was no Wonder then that the Duke of *Cleves*, whose Sister the old Duke had married, interposed in favour of his Brother in-law, and not being able to prevail by fair Means, made War upon such a Monster ;

Monster; it was rather surprizing that all the Princes around him did not enter into a Confederacy to revenge the Wrong done to one of their own Rank, and to Human Nature itself, upon such a Profligate! - Thus they would have done, had they been Lovers of Equity; thus they would have done had they been what they ought to be, the Substitutes of Heaven, and the Righters of the Oppressed. But all of them, the Duke of *Gleves* excepted, continued quiet Spectators of so much Injustice and Cruelty; only the Duke of *Burgundy*, who favoured the Son, endeavoured amicably to accommodate Matters, but in vain.

At length, both the Pope and the Emperor, being informed of this unprecedented Inhumanity, interposed; and the former enjoined the Duke of *Burgundy*, on Pain of incurring the heaviest Curses, to deliver the Father from his intolerable Confinement, which was accordingly done, the Son not being able to prevent it. I have seen them often together, saith *Philip de Comines*, in the Duke of *Burgundy's* Chamber, pleading their Cause before a great Assembly, and I once heard the Father offer to decide the Matter with the Son in single Combat. A Proposal enough to make all that were present shudder with Horror!

The old Man, however, would have agreed to almost any Terms, insomuch that the Duke of *Burgundy*, who favoured the Son, as was observed before, offered him the Title of Governor of *Guelderland*, with the whole Revenues of the Dutchy, reserving only to the Father the small Town of *Grave*, with three Thousand Florins, a yearly Pension of as much more, and the Title of Duke during Life. Could any thing be more condescending? Or could a more moderate Demand be made?

216 *Of the Breach, or Observance,*

Comines, our Historian, who was also a Person of Condition, and had a considerable Post under him, was ordered, in Conjunction with some other Noblemen, to make this Proposal to the Son, and to report his Answer. It was as follows: *He would sooner throw his Father into a Well, and leap himself after him, than agree to any such Conditions; adding, that his Father having been Duke forty-four Years, it was now Time for him to succeed.* In effect, all that this unnatural Reprobate could be brought to agree to, was, *That he would allow his Father a yearly Pension of three Thousand Florins, on Condition he should depart the Country directly, never more to return.* Would any one believe it possible, a Person of his Rank could be so savage a Monster?

But Heaven did not suffer so unnatural a Barbarian to go unpunished! Having left the Duke of *Burgundy's* Court soon after in Disguise, with Intent to return to *Guelderland*, and being come to a Ferry near *Namur*, he paid the Man who carried him over a Guilder for his Passage: This uncommon Liberality, creating a Suspicion in a Priest, who happened to be present, he viewed him narrowly, and in a short Time recollected him; whereupon he was taken Prisoner, and carried to *Namur*, where he remained under Confinement till the Duke of *Burgundy's* Death. Whilst he continued thus in Custody, the old Duke departing this Life, utterly disinherited him, and bequeathed all his Effects to others more deserving, and the Sovereignty of his Dominions to the Duke of *Burgundy*. Thus was this unnatural Savage, who would not consent to allow his aged Father one small Town to reside in during Life, and a moderate Pension, utterly deprived of the whole Dutchy, and all his Effects to a considerable Value, even after his Decease; when they would otherwise have descended to him regularly. But this was not all, the Hand of Heaven pursued him yet farther; for though, after the
Duke

Duke of Burgundy's Decease, the Inhabitants of *Ghent* procured his Enlargement, and carried him with them to the Siege of *Tournay*, it was only to hasten his End; for he was there slain soon after in a Skirmish; receiving thus the just Reward of his monstrous Ingratitude, Cruelty, and Disobedience.

Another Instance of unnatural Barbarity, similar hereto, and equally astonishing and productive of Horror, is to be met with in the *Persian* History, and is as follows: *Scander*, the Sovereign of *Georgia*, a small Kingdom lying on the Borders of the *Caspian* Sea, contiguous to *Persia*, and Tributary to that Crown, had three Sons, *Scander*, *Trebeg*, and *Costandel*, all educated in the *Christian* Faith, which is the established Religion of that Country; but the two younger, for the Sake of Preferment, consented to be circumcised, and turned *Mahometians*, *Trebeg* entering into the Service of the *Turks*, and *Costandel* of the *Persians*.

This latter was naturally deformed, but of such great Vivacity and Spirit, that, in Consideration thereof, his bodily Imperfections were overlooked, nor would they ever have been urged against him, had he not afterwards shewn himself more crooked in Mind than in Person. Some Time after his being in the Service of the *Persians*, *Sba Abbas*, *Sophi* of that Kingdom, being incensed against the *Turks*, gave Orders to *Aly Can*, his General, to invade their Dominions; upon which, *Costandel*, who, as hath been already observed, wanted neither for Spirit nor Wit, thinking this a proper Opportunity to put in Practice a hellish Scheme he had laid, managed Matters so well, that, after much Sollicitation, he got himself joined in Commission with him.

The next Thing he contrived, was to get the Rout of the Army appointed thro' *Georgia*, where being arrived, under the specious Pretence of Duty,

218 *Of the Breach, or Observance,*

he makes a Visit to his Parents ; and on his Pro-
testation, that he had only dissembled in his Apost-
tacy, was joyfully received by them, like the re-
turning Prodigal, in Hopes he would, in a short
Time, be reconciled to his Mother Church : Ac-
cordingly, the next Night, a splendid Entertain-
ment was prepared for him, when this abandoned
Miscreant, regardless of the Voice of Nature, and
all the Ties of Blood, whereby they were united
to him, caused both of them, together with his
elder Brother, to be inhumanly butchered, in the
midst of all their Rejoicings ; and this done, he
spared no Manner of Outrages and Villanies, till
he had compelled the *Georgians* to acknowledge
him for their King,

But this abominable Parricide was immediately
overtaken by the Justice of Heaven, his whole
Life afterwards being attended with continual
Misfortunes. First, he was wounded in the Arm
by the *Turkish* General in a Battle, which followed
soon after, and which occasioned the total Overthrow
of the *Persian* Army ; then he was assaulted una-
wares, the same Night in his Tent, by his enraged
Countrymen, who cut a young Catamite, his
wretched Bedfellow, in Pieces, himself narrowly
escaping their Fury, by getting off at the first Al-
arm. And notwithstanding he, in Revenge,
brought the whole *Persian* Army into *Georgia*, with
a Resolution to make the whole Country feel the
Weight of his Indignation, by exercising all Man-
ner of Cruelties upon them, yet could he not avoid
falling a Sacrifice to their just Revenge ; for,
when both Armies were in Sight of each other, a
Parley being proposed by the Queen, Widow to
his late Brother, in the intermediate Space between
them, at a private Signal given by that Heroine,
he was shot by a Party of Musqueteers, placed
there in Ambush for that Purpose.

Thus

Thus did this unnatural Viper meet with just the same Measure as he had meted to others ; as he had fallen unawares upon his aged Parents and elder Brother, so was he dispatched suddenly, without Time for Repentance, and without having long enjoyed the Fruits of his monstrous Wickedness. Let those who would avoid his dreadful End, avoid his dreadful Crimes! We shall next go on to give a few Instances of Children, who have not proceeded quite so far in their Barbarity, and Disregard of Parents, but were nevertheless severely punished for their Disobedience.

A certain undutiful Son, having an old Mother fallen to Decay, himself being in good Circumstances, grew at last so unnatural, that, instead of supporting her, as he was in Duty bound, he even grudged her Lodging, and turned her out of Doors thrice in one Day, telling her, the last Time, in a great Fury, that he would rather see his House on Fire, and reduced to Ashes, than suffer her to remain therein one Day longer. And according to his wicked Words, so it fell out ; for, that very same Day, the Flames seized thereon, no one knowing which Way, and burnt it to the Ground.

Another of the same Stamp, would not indeed, for his own Credit, turn his aged Father into the Street ; but, though he kept him under his Roof, he treated him more like a Slave than a Parent, and grudged him almost every Morsel he eat. One Day, above the rest, some nice Dainty being brought to Table, he caused it to be conveyed away, and some more ordinary Food provided, that the old Man might not partake thereof ; but he was soon deservedly punished for his Unkindness ; for when, after the Father's Departure, he ordered it to be fetched again, on taking off the

220 *Of the Breach, or Observance,*

Cover, he found it turned to Snakes and Serpents ; one of which fastening on his Lip, could not be got off to his dying Day ; so that he was obliged to carry it about with him, as a continual Memorial of his Undutifulness, and could never feed himself without feeding the Serpent also.

Another, near of Kin to these, was not only impious enough one Day to lift his Hand against the Author of his Being, but to drag the poor old Man by the Hair of his Head to the Threshold of the Door ; but he was punished in his kind for this unnatural Action a considerable Time after, when himself had forgotten it. Many Years being elapsed, and he pretty well stricken in Years, his Son, who was now come to Man's Estate, being incensed at him on some Account, not only beat him severely, and dragged him by the Hair of the Head to the Threshold, but drew him quite of Doors, into the Dirt, and there left him. Hereupon the poor old Wretch, reading his Sin in his Chastisement, recalled to Mind his own Treatment of his Father ; and taking Shame to himself, with aching Heart, and Tears in his Eyes, acknowledged he was but justly served, since he had dealt almost in the same Manner by his Parent, only that he had not dragged him into the Dirt.

Another graceless young Man, not only treated his ancient Mother with the utmost Disregard and Disrespect, but used, whenever she expostulated with him, or reproved him on that Account, to make Faces, and to point with his Fingers at her, in Scorn and Derision. But though this in reality did not at all hurt the old Woman, any otherwise than by provoking her, he did not escape the Vengeance of that God, who has said, *Whoso curseth his Father, or his Mother, his Lamp shall be put out in obscure Darkness.*

Accord-

of the FIFTH COMMANDMENT. 221

Accordingly, one Time above the rest, having grievously exasperated his aged Parent by such Behaviour, she wished he might make just such a Mouth as he was then making at her upon the Gallows. Neither was it a vain Wish, Heaven having said *Amen* thereto; for, not many Days after, having committed a Robbery, he was apprehended, and condemned to be hanged for it; and when he was upon the Ladder, just about to be turned off, he was observed to screw up his Mouth in the same manner, thro' Anguish, as he had frequently done at his Mother in Derision. A dreadful Warning to all such ungracious Youths, to take Care how they mock their Parents!

Neither are the two next Instances less remarkable, or less instructive, though they are not quite so tragical and shocking. A certain young Man, on the strongest Protestations and Vows of the most unalterable Affection, and the most scrupulous Reverence and Regard, having prevailed on his ancient Father to part with the Staff out of his own Hand, with a View of making his Fortune, was for some Time pretty observant of his Promises, so that the old Man did not repent his Confidence. But, on his marrying a fine young Wife, the Scene soon began to change; first, his frequent Coughing was offensive and disturbing to her, and he must be removed farther from her Hearing; then he was not cleanly enough in his Eating, and must not be admitted at Table: in short, from one thing to another, he was hardly used in Lodging, Diet, and Apparel.

At last, the ungrateful Wretch proceeded so far, that when his Father asked for Linnen, he bought six or eight Ells, and giving the old Man half, reserved the other for himself; which being observed by his young Son, a meer Child, who happened to be by, he took the Cloth and hid it. Some

Time after, it being wanted, Enquiry was made after it, and at last, when it could not be found by any one, the Child was asked about it; he presently owned he had hid it, and being examined why he had so done, he answered (whether of his own Head, or by a Divine Impulse, we leave our Readers to determine) *he had laid it by for the Use of his Daddy when he came to be old*; which sharp Reply, tho' out of the Mouth of a Babe, touched the ungrateful young Man so to the Quick, that ever from that Time, he shewed himself more respectful and affectionate to his ancient Father.

Similar hereto, and equally productive of a good Effect, was the Home Repartee of another Boy, to an unnatural Wretch, who, because his old Father was somewhat unhandy in feeding himself, provided a Trough to put his Victuals in; telling the old Man, that, *as he ate like a Swine, he should be served as a Swine*. His young Son, seeing this Trough, asked innocently for what Use it was, and being answered, it was for his Grandfather to have his Victuals in; *What, says he, Daddy, must I get such a one for you when you grow old?* Upon which it was immediately thrown away, and the old Man was ever after treated with more Respect and Kindness. Now, as we know the Belief of a Divine Inspiration is pretty much ridiculed and laughed out of Doors, in the present refined Age, we shall not insist, that the Answers of either of these Children were owing thereto; all we shall observe thereon, is, that they had the same good Effect, as if they had been so.

To these we shall subjoin two other remarkable Stories, wherewith we shall conclude what we have to say farther upon this Article. A young Man, who had always led a dissolute Life, and who in particular had been so undutiful and disrespectful to his Parents, that he had drawn upon himself

himself their Curse, instead of their Blessing, was not long before he felt the terrible Consequences of it; for, going one Night along the Street, he was assaulted, on a sudden, by an evil Spirit, which, striving so hard to seize on him, that he found it pretty difficult to escape its Clutches, caused him to make a lamentable Outcry for Relief. This raising the Neighbourhood, who came to their Doors with Lights, he ran directly to one of them, and catching fast hold by him, and calling earnestly upon Heaven, would in no wise let him go, till his dreadful Enemy had forsaken him and vanished. Being then carried into a House, and somewhat recovered of his Fright, he took Shame to himself, gave the Account before related, and reformed his Life ever after.

Another of the same Stamp, having so far given Way to the Devil, that, because his ancient Father had some Way crossed and angered him, he was bent upon Revenge, took a Journey to *Rome*, from which he was not very far distant, with a full Intent to put his wicked Design into Execution. In his Way thither, he met a Man travelling the same Road, with whom he soon fell into Discourse; and who asking him the Occasion of his Journey, and being informed thereof, told him he was going on the same Account, and desired they might be Companions together, whereto the other readily consented. Being come to *Rome* then, and having farther agreed, to have not only the same Lodging, but the same Bed, when Night came, the young Man, thoughtless of any Danger, and too full of Malice to commit himself to the Divine Protection, soon fell into a profound Sleep.

This was the Opportunity his hopeful Fellow-Traveller, who was no other than the Devil in a Human Shape, wanted. Accordingly, he caught the poor sleeping Profligate by the Throat, and endeavoured

endeavour'd to strangle him ; whereat the unfortunate Wretch awaking, and finding himself in such a terrible Plight, call'd earnestly upon *God* for Help, which was soon mercifully sent him from on high ; his Enemy being immediately forced to quit his Hold, and fly away, with such a Noise, that it alarmed the whole Inn, who thought the Roof would have fallen in upon them, the Tiles rattling down in abundance. In effect, the Inn-keeper coming into the Room, to see if all was safe, found the unhappy young Man alone, and rather dead than alive ; who immediately gave him the Account before related, with Tears in his Eyes, vowing, after this miraculous Deliverance, never more to be guilty of the like Sins.

Our Reason for inserting these two last Examples was, that tho' we do not find the former proceeded any farther, than disrespectful Behaviour to his Parents ; and though the Offence of the latter went no farther than Intention, yet did they both narrowly and miraculously escape a most dreadful End ; leaving this useful and instructive Lesson to Posterity, to be careful how they are guilty of the slightest Disobedience to Parents ; since they may see hereby, how severely even Crimes only intentional are punished.

To say the Truth, we have dwelt the longer on this and the foregoing Commandment, because we are but too sensible, how little Regard is paid to either of them by the modish Gentry of the present Times ; and the Reason of this is plain ; many who would start at the bare Mention of Murder, Adultery, and Theft, think it no Manner of Harm, to take the Air, make a Visit, and chat, that is, gossip and back bite, over a Dish of Tea on *Sundays* ; nor yet to laugh at and ridicule the old Folks (as they call their Parents) and their musty Morals, behind their Backs.

We

We could enlarge yet much farther on the same Head, but think this sufficient; and therefore go on to the next Commandment.



C H A P. VI.

Of the good and bad Consequences of the Observance, or Non-Observance of the Sixth Commandment.

T*Hou shalt do no Murder.* One would think the Words of this Commandment were so clear, as not to want any Explanation, and yet there is hardly any one more grievously misunderstood: And the Reason thereof is, we are none of us willing to understand any thing that makes against ourselves; so that most of us, if we keep clear of cutting Throats, stabbing, shooting, and poisoning, or knocking out Brains, imagine ourselves very free from violating this Law.

Greatly however are we deceived: Did we never sully our Neighbour's Character? If we have, we are Murderers. Did we never throw a Man into Prison for a just Debt, when unable to pay, and there leave him to perish? If we have, we are Murderers. Did we never force, tempt, or suffer our Neighbours to drink to Excess? If we have, we are Murderers. Have we never been guilty of Oppression, by screwing People down in their Prices, so that they could not live by their Labour; or by overworking our Children, or Servants, not allowing them reasonable Rest and Refreshment? If we have, we are Murderers. Have we suffered our Neighbour to perish for Want, when we were

able to relieve him? Then also are we Murderers.

These may be, perhaps, and we doubt not, will be, very disagreeable Truths to many; but nevertheless they are real Truths, and such Truths as, if we disregard them, will one Day condemn us, and cause us to be placed amongst the Goats on the Left Hand. What then shall we say to those Purple Homicides, those Million-Murderers, those Royal Savages, whom Heaven in its Anger, seems to have sent as the worst of Plagues, to be the Scourge of a guilty World?

The King of *Poland* dies, *France*, with Design to make him afterwards his Tool, to over-run the Empire, sets *Stanislaus* up, against his own Will, to be a Candidate for that Crown, and procures him to be elected by Bribery; and because the Emperor, who foresaw his own Ruin in that Promotion, endeavoured to obstruct it, by all lawful Means, his Most Christian Majesty, in conjunction with some other Royal Banditti, invades his Dominions with Fire and Sword, spreading Destruction and Desolation around him like a baleful Meteor; and when *Great Britain* offers her Mediation to put a Stop to such diabolical Ravages, she is told, the Most Christian King's Honour is highly concerned therein, and no Power in *Europe* shall give Law unto him.

So this pretty Punctilio of Honour costs two or three Millions of Lives! Could any thing but a Devil incarnate act worse? But that such Persons never think seriously of Death, and a Future State, can he possibly think this Excuse will be accepted at the Day of Judgment? His Honour we suppose was likewise greatly interested in promoting and supporting a Rebellion in these Kingdoms, in favour of a *Papish* Pretender, with the charitable

charitable Intent to reduce them to a Dependance ever after upon *France*, and to convert all the good People, by the wholesome Discipline of Fire and Faggot !

His worthy Sister also of *Spain*, not to be behind with him, and having a Couple of Sons, whom she had a Mind to make Kings, right or wrong, (wherein she was but too well assisted by the Ambition of some Princes, and the Insatiation of others,) without the least plausible Pretence, invades *Naples*, *Sicily*, *Parma*, *Placentia*, *Savoy*, and *Piedmont*, shedding a Sea of Blood, and carrying Ruin and Devastation every where. But blinded as she is, by her insatiable Ambition, and more than *Luciferian* Pride, does she vainly think any of those empty Excuses wherewith she coloured over those unjust Enterprizes, will pass with the Almighty ? Or, that those many Millions, the Plunder of her wretched Subjects, wrung from them to support her nefarious Schemes, by being now bestowed on her delusive and flattering Priests, will be able to bribe the Judge of all Men, and accepted as a Commutation ? If she does, we fear, without a hearty and sincere Repentance, she will find herself grievously mistaken.

In effect, one would wonder what such Wretches, who make no more Account of the Lives of Men, than of the Beasts that perish, can possibly think of themselves, if indeed they ever think seriously, or by what Rules they govern their Conduct ! Do they really imagine that a Diadem sanctifies all Manner of Villany ? Or, that those Crimes which would denominate any other Man a Robber, Murderer, and Ruffian, lose their Nature when acted by them, and become Virtues ? Do they believe the *Ratio ultima Regum*, will be allowed of by the King of Kings ? Or that *Sic volo, sic jubeo, stat pro Ratibus Voluntas*, will be accepted as a good

Plea at the heavenly Tribunal? One would almost be tempted to think they fancied so, since otherwise, it would be impossible to account for their Actions: It would be absolutely impossible, we say, if they believed themselves bound by the same unalterable Rules of Truth and Justice as other Men, to reconcile any Part of their Conduct therewith, they must certainly therefore have some other Maxims to walk by.

But leaving these Pests of Human Society to the Sting of their own Consciences, which will one Day surely meet with them, and to the Supreme Disposer of all Events, who even now takes Cognizance of all their Actions, and will, at the last great Assize, justly make Retribution to them accordingly, without Partiality, or Respect of Persons, let us now go on to consider some other grievous Offenders against this Law, who nevertheless, from a too prevailing, though abominable Custom, are apt to fancy themselves intirely innocent in this respect. We have already seen how crowned Heads imagine themselves privileged under the Sanction of the Word *Honour*, to commit all Manner of Enormities, not only with Impunity, and without Blame, but even with Applause; and we shall now shew how, under the Cover of the same *Cant Term*, for they have thereby made it no more, a Person, who would take it extremely ill to be deemed a Cut-throat, Pickpocket, and Scoundrel, will be guilty of Actions which give him a Claim most justly to every one of these honourable Titles, and at the same Time imagine himself a compleat fine Gentleman, and consequently one whose Company is to be coveted, and whom any body may be proud to imitate.

A modern Man of Honour then, is one who will draw you in to game, chear you out of your whole Estate, by playing booty Matches, slipping
of

of the SIXTH COMMANDMENT. 229

of Cards, or by false Dice ; will not pay one just Debt, but if sued, insists on his Privilege, to exempt himself from it ; will debauch the Wife of his most intimate Friend ; sell his Country for a dirty Bribe ; and persist in the most palpable Lie ; and should you only insinuate, his being wanting either in Honesty, Truth, Justice, or Friendship, would challenge you, and cut your Throat for so doing.

Would it not astonish any serious Person, and make him shudder with Horror, to think such Crimes as these should be perpetrated in a Country that is called *Christian* ? Certainly it would ; What then must it do, to hear what is really Truth, not only that all these Enormities are frequently committed, but that the Scoundrel who is guilty of every one, shall escape with Impunity, be applauded and valued for killing his Man fairly, have his Company courted, and be dignified with the Character of a Man of strict Honour ? Must it not make him tremble for a Country where such Abuses are openly tolerated and connived at ? Yet this is the wretched Case of this once *Christian* Nation !

If a Man will not bear to be told he lies, tho' he maintains the most notorious Untruth, without calling you to an Account for it ; if he will not put up with the Name of Rogue, without cutting your Throat ; though he runs in Debt out of Wantonness, with Design never to pay, and ruins whole Families ; if he will defend the Character of the poor Creature he has debauched, at the Expence of the Life of his dearest Friend ; if he will punish with Death the least Insinuation of his having played foul, or being bribed, tho' both are real Facts, such an one, let his Wife, Creditors, Friend, or Country, think what they please to the contrary, will be universally allowed by your People of Fashion, to be a Person who knows the World,
and

230 *Of the Breach, or Observance,*

and a Man of unblemished Honour ! Thus is Murder, Rapine, and Injustice, with a Violation of all Laws Human and Divine, sanctified in a Kingdom which goes under the Name of *Christian*.

— *Pudet, hæc Opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

Having now premised as much as we think necessary, concerning the several Ways by which this Commandment is violated, we shall next shew how cautious we ought to be of transgressing this Law, on any Account whatever, even after the greatest and most continual Provocations. Now nothing, we think, can set this in a clearer Light, than the Case of that excellent Pattern for all succeeding Ages, the *Royal Psalmist*, who being stiled in Scripture the *Man after God's own Heart*, and being a Prophet as well as a Prince, may be reasonably supposed to be fully acquainted with his Duty. This incomparable Person then, after having been the immediate Instrument in the Hand of Providence of delivering his Country, by the Death of *Goliath*, not only from Ignominy and Reproach, but from cruel Bondage, instead of being rewarded for so great Service, saw himself exposed undeservedly to the Envy and Hatred of *Saul*, insomuch that he daily sought to kill him, and laid Snares for his Life.

But did *David* therefore think himself privileged to slay *Saul* ? Far from it ; though it was after the most repeated Provocations. Though it might be justly said to be in his own Defence, and though he knew the LORD had rejected *Saul* from reigning over *Israel*, and had even caused *Samuel* to anoint him King in his stead ; yet, when God had delivered his cruel Enemy into his Hand, so that he might have killed him with the greatest Ease and Safety, he only cut off the Skirt of his Robe,
and

of the SIXTH COMMANDMENT. 231

and repented even of that ; and this, at the very Time when *Saul* was come out expressly in Pursuit of him, with three Thousand chosen Men, fully determined to shew him no Mercy.

Now this was after *Saul* had twice thrown his Javelin at him to slay him ; after he had given him his Daughter for a Snare ; after he had sent Messengers to seize him in his Bed ; after he had barbarously murdered all the Priests for only supplying him with Bread and a Sword ; in short, after he had sought his Death all manner of Ways. It is evident therefore hereby, that if any Provocations could be a sufficient Justification of our revenging ourselves on our Adversaries, *David* would have been warranted in so doing upon *Saul* ; but we find him so far from this, that his Heart smote him, and he was stung with Remorse for only cutting off the Skirt of his Robe, when he had him absolutely in his Power.

What then must we think of those Men, who will not only make no Scruple of taking the most severe Revenge for every slight Affront, but being guilty of the greatest Injustice, Treachery, and Villainy ; and instead of acknowledging their Offence, and making all the Reparation in their Power, if reproved for it, will maintain their former Wickedness by the additional Aggravation of murdering the Reprover ? Must not such Persons, however they escape Chastisement here, expect the most dreadful Punishment hereafter ? Certainly they must ; and yet most of the Duels that are fought, are on some such Account ; and many a Man, whose Wife has been whored by the insidious Arts of a treacherous Friend, has afterwards had the additional Satisfaction of having his Throat cut by the same, in Justification of that enormous Perfidy and Wickedness. Many a one who has
been

232 *Of the Breach, or Observance,*

been tricked out] of an Estate at Cards and Dice, has been afterwards decently run through the Lungs by the Person who has done it, on expressing his Suspicion of foul Play. Such is the Force of Fashion! Such is the hopeful Effect of the Establishment of a most pernicious and diabolical Custom, in defiance of all the Dictates of common Sense, Right Reason, Equity, and Religion!

But, when the same senseless Practice (which daily exposes the Lives of Men of Family and Fortune to the Attacks of every Upstart, or Pickpocket, who can furnish himself with a genteel Habit and a Sword) prevailed formerly in *France*, whereby the Community was frequently deprived of the Services of its most valuable Members, by the Hands of the most worthless, *Lewis XIV.* who, though our inveterate Enemy, must be allowed to have been a great and a wise Prince, resolved at once to put an End thereto; and accordingly he bound himself by a most solemn Vow, made at the Sacrament, never to pardon any one of what Rank soever, who was guilty of fighting a Duel; and this Vow, which he kept inviolably to his dying Day, proved an effectual Remedy for so great an Evil, and saved the Lives of some Hundreds of his bravest Subjects.

We are very fond of apeing the *French* in Things ridiculous, and it would be well if we followed them also in such as are laudable; in short, as we profess a purer Religion than they, it were to be wished, the Wisdom of the Nation would provide some effectual Cure, for so abominable a Practice, which tends not only to the Destruction of the Lives, but of the Souls also of our Countrymen: It being scarcely to be imagined, that any one who is killed in a Duel, leaves the World with that Composure of Spirit, and universal Charity, which is absolutely necessary at the Hour of Death for all those, who, being in their Senses, are desirous of securing,

of the SIXTH COMMANDMENT. 233

securing their everlasting Peace ; nay, as they die in the actual Breach of the Sixth Commandment, being at least intentionally, if not actually Murderers, there is room for the most melancholly and strongest Presumption of their eternal Miscarriage.

Leaving this Point however to that great Day when all Secrets will be laid open, we will go on to produce some Instances of the fatal Consequences of transgressing this Law ; and of this we think we cannot have a more remarkable Example than that of *David*. We have already seen how very scrupulous that good Man was upon this Head with respect to *Saul* ; and yet we find him afterwards so much off his Guard ; that having been betrayed into Adultery with *Bathsheba*, in order to conceal one Crime by another, he is guilty of the barbarous and premeditated Murder of the innocent *Uriah*.

But what was the Issue of such enormous Wickedness ? Did he escape Punishment ? Far from it ; though the Lord, who saw the Sincerity of his Repentance was pleased so far to pardon him, as not to require his Life, yet did he visit him with such heavy Judgments, as, to a good Man, were worse than Death itself. First, his eldest Son *Amnon* lusts after his Sister *Tamar*, and ravisheth her ; for which her Brother *Absalom* murders him two Years afterwards in cold Blood. Scarcely hath *David* overcome this Affliction, and restored *Absalom* to Favour, when this unnatural Parricide, who was his Favourite, rebels against his Father, lies openly with his Concubines, in the Sight of all *Israel*, and being defeated in Battle, is slain by *Joab*, contrary to the express Command of *David*, who doated on him : And tho' he did not live to see the Death of *Adonijah*, another of his Sons, whom also he tenderly loved, yet as he knew of his treading in the Steps of *Absalom*, and setting himself up for King, whereas the Lord had designed the Crown for *Solomon*,

234 *Of the Breach, or Observance,*

mon, he had all the Reason in the World to apprehend that he likewise would die a violent Death. And now would not all these Afflictions, one upon the Heels of another, be more grievous to an indulgent Parent as *David* was, than even Death itself? Certainly they would; and yet such, we see, were the heavy Inflictions of God upon that excellent Man for the Breach of this Law, though we are told of him, that he was without Fault, except in the Matter of *Uriah*.

But we have no need to go so far for Examples of the fatal Effects of violating this Commandment; since our own Country, and our own Times, will furnish us but with too many, and shew us how much in vain they flatter themselves, who hope to escape Punishment for so crying a Sin, though they have no other Witnesses thereto, than the All-seeing Eye of Heaven; and of this the notorious *Catherine Hayes*, was a most shocking and remarkable Instance.

This barbarous Woman, though blessed with a good Husband, who did not suffer her to want for any thing reasonable, was not satisfied therewith, because she had not all at her Disposal to spend upon her Lusts, resolved deliberately to send him out of the World, that she might then be at full Liberty to indulge herself without Restraint with her wicked Paramours and Accomplices *Billings* and *Wood*. In order hereto, as if her Revenge would not have been compleat, unless she destroyed his Soul as well as his Body, it was agreed between them first to make him drunk, and then knock out his Brains while sleeping.

Accordingly they did so, having provoked the poor Man, by laying a Wager, to swallow more Liquor than usual, so that he was quite stupified, without any Remorse they dispatched him, unthinking
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of any Harm, and unapprehensive of any Danger, in that wretched Condition. This done, in order to prevent a Discovery, those hardened Profligates separate the Head from the lifeless Carcase, and mangle the Face in such a Manner, that it was next to an Impossibility it should be known; not only so, but they cut off the Legs, Arms, and Thighs, in order to their being more easily conveyed away, and watching their Opportunity, carry off the Limbs and Trunk unperceived, under Cover of the Night, to a Pond at some Distance from their Lodging, and putting the Head into a Pail, lug it as far as the *Wool-staple*, and there throw it into the *Thames* from the Side of a Lighter, never more to rise in Judgment against them, as they vainly imagined.

They now supposed themselves secure from being detected in their Wickedness, but how grievously were they mistaken! First, the Head is brought to Light, and though hacked and disfigured to such a Degree, as scarce to have any Part free from Cuts, after being exposed for some Time to the public View upon a Pole in *St. Margaret's Churchyard*, is suspected by one of Mr. *Hayes's* Acquaintance to be that unfortunate Man's. Soon after the Limbs and Body are found also, though at a quite contrary Part of the Town, and proved to belong to the same Corpse. The Woman and her Accomplices are hereupon apprehended, and she pretending he had set out early in the Morning for the Country, where he had a small Estate, to collect his Rents, Enquiry is there made after him, but no News of him to be heard: The People of the House likewise, where she lodged, recollected that the Night before the Head was discovered, they had heard People in *Hayes's Room*, all Night, that they had gone several Times up and down Stairs, and opened and shut the Street Door; add to this, that the Man had never been seen, either in Town or Country, since the Morning she said he had left her. All these

236 *Of the Breach, or Observance,*

these Circumstances concurring to prove he had been butchered, they were all three deservedly condemned and executed, she being burnt, and they hanged; *Billings* and *Wood* confessing their Wickedness, and declaring the several shocking Particulars relating to this black Scene, which shewed she was a most hardened Monster, and guilty not only of Murder, but Adultery, and Incest.

The next Instance we shall produce of the fatal Consequences attendant upon the Commission of Murder, and the Improbability of escaping Punishment, however secret Persons may be in perpetrating so nefarious a Deed, or however artful in their Defence if apprehended, shall be that of the notorious *Sarah Macolm*. This hardened Offender was one of the Laundresses belonging to the *Temple*, and used likewise, upon Occasion, to chair for such as wanted. Accordingly it unfortunately happened, by this Means, she became acquainted with the Circumstances of *Mrs. Duncomb*, an old Widow Gentlewoman, who lived in Chambers up four Pair of Stairs, together with an ancient Woman, formerly her Servant; but then superannuated, and a young Maiden of seventeen who did her Work.

This *Sarah Macolm* then, by being frequently there, having observed, and knowing the old Gentlewoman was very well to pass, imagined it would be no difficult Matter to make herself Mistress of all her Effects by the Murder of these three unhappy Persons. The old Gentlewoman, who was about fourscore, was Bedridden, her ancient Servant who was sixty, in a Manner helpless, and the young Maiden, who was not so robust as herself, not capable of making much Resistance, especially if set upon unawares. Accordingly this wretched Instrument of *Satan*, without any Remorse, resolves upon perpetrating these three horrid Mur-

Murders, which she effected but too easily : This done, after having ransacked the Chambers, and taken thence what she thought proper, to prevent all Suspicion she shut the Door, which went with a Spring-Lock after her, and contrived also by the Help of a String, to bolt it within Side.

She now fancied herself secure from Detection, but was mightily deceived ; the Divine Vengeance pursuing her, and infatuating her so far, that tho' she had a sufficient Time, (no less than twenty-four Hours) to have conveyed every thing away that might have conduced to her Discovery, she had not the Power ; nay, even after being questioned concerning these Murders by one of her Masters, and two Watchmen being ordered to take Care of her, though they were so weak as to let her go, and take her Word for her coming again next Day, she was not able to stir any farther than the *Temple Gate*, but remained there as if chained, (as indeed she was by the Hand of Providence) till such Things of Mrs. *Duncomb's* were found concealed by her in her Master's Chambers, as made it amount almost to a Demonstration that she was guilty ; Hereupon she was secured, and being carried before Sir *Richard Brocas*, was by him committed to *Newgate* ; not long after which she was tried, condemned, and deservedly executed in the middle of *Fleetstreet*, opposite to *Mitre Court*.

And so hardened was this Criminal in her Wick- edness, that she persisted to the last, in denying herself to be guilty of the Murders, which she would fain have saddled upon three innocent Persons, who, by all Circumstances appeared to be innocent, and were accordingly acquitted : But she acknowledged she was accessory to the Robbery, because a Tankard, and Money of the old Gentlewoman's, being found upon her, were sufficient Proofs thereof, and would have rendered her do-
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238 *Of the Breach, or Observance,*

ing otherwise of no Service. As she thus intended therefore to have taken away the Lives of those three guiltless Persons, and would have added Murder to Murder, for aught that has yet been found to the contrary, and died with a Lie in her Mouth, it is much to be feared, she launched unprepared into Eternity.

Almost of the same obdurate Stamp was *Elton Lewis*, a Man who had been bred to the Sea, but afterwards followed the Trade of selling Milk, wherein, had he not given too much Way to his vicious Inclinations, he might have lived very comfortably. This unfortunate Person, together with his Wife, and a Girl about ten Years of Age, their Apprentice, lodged in the House with an ancient Woman their Relation, who let out Money to Use, and from whom they had once some Expectations; but *Lewis*, who was of a surly Disposition, and somewhat extravagant, having by some Means disoblighd his ancient Kinswoman, she made her Will, and left every thing away from him.

This of itself provoked him greatly, but what exasperated him yet more, was that she had demanded back a Watch she had let him have for some Time in his Pocket, and dunned him for some Money he had borrowed of her, but without any Intention of restoring or repaying either, not imagining she would insist thereon. All these Things working together upon a Man of his morose Temper, he at last suffered his Malice so far to get the better of all Sentiments of Humanity and Religion, that he resolved to be revenged of her, by depriving her of Life, as he did accordingly, in the Manner following.

One *Monday* Evening when the House was clear, nobody being therein but himself, having provided himself a Hatchet, he waited within the Entry,

Entry, for her coming in, well knowing she would not fail to be at home before it was quite Night; and as soon as she had slept within Doors, and passed by him, it being dusk, he struck her on the Head with the Hatchet with all his Force: This not doing her Business so effectually but that she shrieked out, he twisted some small Cords about her Neck to prevent her crying out a second Time, and then with reiterated Blows quite dispatched her. After all this Barbarity acted in cold Blood, so little was he troubled with Remorse, that he went to the next Door to light a Candle, wiped up the Blood with one of her old quilted Petticoats, and dragging the Corpse into his Room, concealed it there under his Bed, and without taking any Notice of what he had done till next Morning to his Wife, who was then big with Child, went to sleep therein very unconcerned. He now thought himself secure from any Discovery, his Intent being to have crammed the mangled Body into a Hamper, and so to have carried it a pretty Way out of Town, and there left it in some Ditch, or amongst some Bushes: Accordingly, he had hired a Chaise for that Purpose the next Day, on Pretence of having some Hams to make a Present of to his Friends in the Country, and was to have set out very early that Night, or the Morning following, with his hopeful Luggage.

But how much in vain does Man appoint, when Heaven has determined to disappoint! That very Night is he taken so ill, that he is forced to be let Blood; whereupon, not believing he should be in a Condition to pursue his intended Journey, and being apprehensive the Corpse, should it remain any longer under the Bed, might by some Means or other be discovered, he resolves to dispose of it forthwith in another Manner. Accordingly, he prevails on the Watchman, by giving
him

him a Shilling for his Trouble, to fetch him a Pint of Wine from a particular Tavern at some Distance ; and while the Coast was clear, lugs the dead Carcase to the Ditch at *Hockley in the Hole*, which was about two Hundred Yards from his Lodging, and there throws it in.

He could not do this however so cleverly, but that he suffered the mangled Head to hit against a Post near his House, so that some of the Brains stuck thereon, and not only so, but the Blood was plainly to be traced back to his very Door, which the Darknefs had prevented his observing : It was no Wonder therefore, that next Morning when the Body was found, and Multitudes gathered about it, some Person more intelligent than the rest should perceive this, and mistrust that the Murder had been committed there ; and that on declaring his Suspicion, the Neighbours should recollect Mrs. *Robinson* had been missing a Day or two, nor yet that notwithstanding the Head's being mangled, it should be known to be her's, and that thereupon the Man with his Wife and Girl should be secured.

But notwithstanding all this, and even though the Marks of Blood remained in the House, nothing but Circumstances appearing against him, he might still have escaped, had not the Divine Justice pursued him. For the Girl, being examined, declared (what was really true) she knew nothing of the Matter, neither had heard any Bustle in the House, which was credited the more easily, because he had always been a cruel Master to her, stripping her naked, and almost slaying her upon very slight Provocations. Neither had the next-door Neighbours, one of which was a Baker, and up greatest Part of the Night, been alarmed with any Noise ; and as for the Marks of Blood, as he had a Vein opened, it was not at all strange some Signs thereof should

of the SIXTH COMMANDMENT. 241

should be seen upon the Floor; there being no Evidence against him, he must have been acquitted, had not the Hand of Heaven interposed, and he been judicially infatuated.

The Murder had been perpetrated on *Monday* in the Dusk of the Evening, and he was not apprehended till the *Wednesday* Morning; he had therefore sufficient Time to have made away with every thing that could have contributed towards discovering his Guilt; but so much was he blinded by Providence, that he had not the Power in all that Interval, to destroy the small Cords wherewith he had strangled the poor Woman, so that they were taken out of his Pocket, after his being seized; and being bloody, with some Hairs sticking thereon, and exactly answering to the Mark about her Neck, they were of themselves sufficient to condemn him: Whereupon then, and not till then, he acknowledged himself guilty, and signed his Confession; having before persisted obstinately in maintaining his Innocence.

At the same Time that this poor Wretch, who appeared to be quite stupified, was executed for this heinous Crime, one of the Foot Guards also suffered, for the barbarous Murder of his own Mother, whom, on some slight Provocation, perhaps for not supplying him with Liquor, when he had drank too much before, he cruelly shot through the Head, as she lay in her Bed. He seemed indeed very penitent for so unnatural a Villainy, but all his Repenrance, however sincere, could not recall to Life that unfortunate Creature, whom he had precipitately sent out of the World, it may be in her Sins, and in her Blood; a Circumstance, which, if seriously reflected on, must grievously imbitter his last Moments, and more than double the Horrors of Death. Such are the dreadful Fruits of the Breach of the Sixth Commandment,

242 *Of the Breach, or Observance,*

even in those who suffer the Law, and make the best Atonement they can for so horrid an Offence? And what the Consequences must be in all others, we tremble to think on.

Another barbarous Wretch at *Country*, who being out of Business, was charitably taken into a House, and kindly entertained by an ancient Woman his Relation, who lived retired together with her Neice, requited all their Goodness by villainously murdering them, only because they had refused supplying him with Money, according to all his extravagant Demands. So prevalent is the Devil on every trifling Occasion with some People, and so little Scruple do they make of shedding innocent Blood! But when Divine Justice overtakes them, which it never fails to do, and they are on the Point of suffering for their Wickedness, in how different a Light do they see Things, though it is then too late?

About the same Time, another hardened Miscreant, coming to a lone Alehouse in *Suffex*, took the Opportunity, whilst the Master was busy in the Stable rubbing down and cleaning his Horse, to come upon him unawares, and cut his Throat from Ear to Ear, after which he butchered the poor Woman, who lay sick in Bed, and then, to compleat the Tragedy, murdered the innocent Servant Maid, and plundered the House: But Divine Vengeance soon overtook him, and he was apprehended, condemned, and deservedly executed: Too mild a Punishment for so barbarous and complicated a Villainy! But what will not the cursed Thirst of Gold tempt some Profligates to perpetrate?

Another inhuman Villain being in a Hurry to be rich, and determined to make his Fortune at any Rate, joined in concert with some other Wretches, as wicked as himself, to run away with a Ship, with

the

of the SIXTH COMMANDMENT. 243

the Care of which he was intrusted as Mare, and to murder the Master, and turn Pyrate. And so bent was he on this Wickedness, that although the poor Man, who had been particularly civil to him, on perceiving their Design, escaped from them, and ran up into the Foretop, from whence he pleaded hard with them all, and with the Mare especially, to save his Life, promising in that case not to hurt any of them for the Robbery; yet was he nothing moved with his Prayers and Intreaties, and fearing lest the others should, was impatient till he was pulled down and butchered. But he did not long enjoy the Fruits of his Villainy, being soon apprehended abroad, and sent over to suffer condign Punishment, as he did accordingly at Execution-Dock.

At the same Time and Place, two other Wretches who had barbarously murdered their Captain, while sleeping in his Cabbin, were likewise brought to Justice; and that very providentially; for a young Lad who waited on the Captain, having expostulated with them on account of their Inhumanity, they were going to serve him in the same Manner, but the Boy taking to his Heels, ran to the Ship Side, and leaped overboard, and swam for his Life: Hereupon one of them darted a sharp Knife at him, but happily missed him. The Miscreants well knowing if he got safe to any other Ship, they should be apprehended, and punished for their Villany, pursued him in the Boat; but so good Use did the Lad make of the Start he had of them, and so well was he assisted by Heaven, that he escaped from them; and acquainting the Masters of some other *English* Vessels, that lay at some Distance from thence, with this Tragedy, they were soon secured, and sent home to be made Examples.

Two other Wretches of the same Stamp, Brothers both by Birth and in Iniquity, not content

with Murder alone, must make their Diversion of what is most abhorrent to Human Nature, and sport with Misery; accordingly, meeting with the Postboy near *Lincoln*, they stopped him, forced him to blow his Horn, and then, telling him it was his Death-Deal, cut both his Throat, and that of his Horse: After which, not being satisfied with this Barbarity, they assaulted a young Man, about nineteen, and robbed and murdered him in the same Manner. They then thought themselves secure, there not being any Witness, as they thought, to this Tragedy; notwithstanding which, they were soon after apprehended, the Murders fixed upon them, and deservedly executed.

As to Sailors however, their being guilty of Acts of Barbarity, is not so much to be wondered at; the Education of such as are bred to the Sea, the Boisterousness of the Element whereon they are conversant, the little Time and Opportunity they have for the Improvement of their Faculties by reading, or religious Worship, all concurring to inspire them with a Roughness peculiar to that Set of Men, which is but too apt to degenerate into a savage Cast of Mind; and as to such as generally infest the Roads, and rob upon the Highway, their own Safety, joined with their vicious Inclinations, must be a great Inducement to them, to murder those whom they rob; and if they are at all of a cowardly Temper, and apprehensive of being discovered, they certainly will do so: But when such as have had the Advantage of a better Instruction, and a more civilized Conversation, so far divert themselves of all Humanity, as to shed the Blood of a Fellow-Creature deliberately, it must strike every one with the utmost Astonishment and Horror; and yet how many surprizing Instances have we had of such Barbarity of late Years? So greatly are Mankind degenerated from their original Purity, and so very frail are they when left to themselves, that

Of this we had a melancholy and shocking Example in *Gil Smith*; an unfortunate Wretch, who having been bred an Apothecary, may be reasonably supposed to have had a tolerable Education, and to have been well instructed in his Duty; notwithstanding which, so far did he give Way to the Temptations of the Devil, and his own wicked Heart, that without any Remorse, and in cold Blood, on no other Account but to procure himself a Sum of Money to supply his Extravagance, and spend upon his Lusts, he decoyed his poor Wife, an agreeable and deserving young Woman, into *St. George's Fields*, late at Night, and there barbarously butchered her; fondly presuming, that because there was no Witness thereto, he should escape Punishment. But he found himself miserably deceived, for he was apprehended soon after, and the Murder fixed upon him to a Demonstration by several concurring Circumstances; so that, notwithstanding he obstinately persisted in denying his Guilt, and avouching his Innocence to the last, the Jury were fully convinced, and he justly condemned and executed; dying unpitied, unlamented, and universally abhorred by every one.

Thus we may find evidently, however secret the Murderer may be in perpetrating that horrid Offence, the All-seeing Eye of Heaven, which watches all our Steps and Motions, will infallibly trace him out, and bring him to Justice: And of this we had another remarkable Instance, much about the same Time, in the Person of the Footman, *George Price*, an unhappy Wretch, who being also guilty of the same abominable and detestable Fact, was likewise discovered, and brought to condign Punishment, though he had taken all imaginable Precautions to secure himself. In order to this, having told that unfortunate Victim his poor Wife, that he had provided her an excellent Place in the Country, he decoyed her out of Town with him in a Chaise,

246 *Of the Breach, or Observance,*

as far as *Hampstead Heath*, taking Care not to arrive there till it was dark; then driving a little out of the Road, pulls her down, and fastens a Rope about her Neck, and round the Chaise, and so putting the Horse on, dragged her in that Manner about a Hundred Yards, and afterwards inhumanly cut her Throat, and there left her.

He then fancied himself safe from any Fear of a Discovery, but to his great Sorrow and Terror, soon found otherwise: The poor Woman, who had a secret foreboding of Mischief, having told some of her Acquaintance, that she was to go into the Country with her Husband to a Service, and having never been seen afterwards, till she was found mangled upon the *Heath*: In short, it fully appearing by many concurring Circumstances, that he was the Murderer, he was deservedly condemned, but escaped Hanging, by dying in *Newgate*, a little before the Day of Execution.

What was remarkable in this Affair, was, that before his Death, he not only confessed his Guilt, as to this Particular, but also that he had poisoned two Children he had by his Wife; and this he had done with a View to his marrying another Woman, who lived in the same Family with him, after having dispatched that poor Creature, had not the Justice of Heaven overtaken him. But this was not all; there was likewise great Reason to believe, that his Wife had been privy to, and consenting to the Death of the Children, with Design to save Charges, she having been so far prevailed on by her wicked Husband, as to take forcing Medicines when pregnant, in order to procure an Abortion; besides, it was almost impossible the Children should be poisoned, and she not know it. This being the Case, it was no Wonder the Hand of Providence should pursue her, and should not only first permit that very Husband, to please whom she had

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consented to such execrable Crimes, to be the Instrument of its Vengeance upon her, but then bring him also to condign Punishment on that very Account.

But, though we think the Interposition of Heaven very visible on this Occasion, we cannot help being of Opinion (however others may differ from us) that it was rather more evident in the Case of the ever-memorable Captain *Parsons*. This unhappy Man, whom we cannot help believing guilty, not only of one, but of many barbarous and premeditated Murders, and who was accordingly condemned for the same by the Laws of his Country, was nevertheless so strongly supported, and the Affair so favourably represented by some very great Persons, (who were undoubtedly unwilling to lose so useful a Tool of Power) that the late excellent Queen, who was then left Guardian of the Realm, in the Absence of her Royal Consort, and who, no doubt, would have been the last Person living to patronize or protect a deliberate Murderer, was prevailed on to grant him a Reprieve for six Weeks. This being presumed to be in order to his being pardoned, an Association was formed to prevent the Effects thereof, and the Populace taking upon themselves the Administration of Justice, drew him out of Prison, and hanged him in the very Place where he had committed the aforesaid Murders.

Now, our Reason for imagining the Hand of Providence concerned in the Execution of this Man, is, because the Royal Bar having been prepossessed in his Favour, no other Way remained of doing Justice upon him; and notwithstanding at least forty or fifty Persons were engaged in putting him to Death, and several Hundreds, if not Thousands, were present thereat: nay, notwithstanding a considerable Reward, no less than Two Hundred

248 *Of the Breach, or Observance,*

Pounds Sterl. (a Sum which will go as far in *Scotland* as two Thousand here) was offered for discovering and apprehending any of the Parties concerned, not one could ever be found out; so invariably did every one keep Secresy, and so generally were the whole People of *Scotland* persuaded, that he suffered no more than he justly deserved.

Another remarkable Example of late Years, of the Interposition of Providence in the Punishment of the Breach of this Commandment, was in the Case of that unhappy Gentleman, Commander of a Man of War in *King's Road* at *Bristol*, who, suffering the Desire of Revenge to prevail over natural Affection, so far gave Way to the Devil, as premeditately to contrive the Murder of his own Brother, and even was a Spectator thereof, without any Remorse or Relentings for so horrid a Crime. And we think there is sufficient Reason to believe, the Hand of Heaven engaged therein, because there was not the least Probability, according to all Human Appearance, of his ever being brought to Justice for the same. The bloody Deed was committed aboard his own Ship, where he had an absolute Power, and even in his own Cabin, wherein any one who presumed to enter without his Permission, was liable to be severely chastised.

To dare force into the Room, or to lay hold on the Captain, was an Offence punishable with Death, and any one who endeavoured it, was in great Danger of losing his Life in the Attempt; two Sailors with drawn Cutlasses standing always at the Door to prevent it: Nay, even the proposing so to do was highly criminal, and might have subjected the Person to the same Penalty; so that it was highly hazardous even so much as to mention it, and without Help it could not be effected. Nothing therefore but the plainest Proof of so barbarous

barous a Fact, could have made any one run the Venture of so bold an Action; and this was scarce practicable to be got, since it was not to be imagined, that, in a Place where he was absolute Master, he would suffer any one to be present, besides the Russians who perpetrated the cruel Deed, and himself. Providence, however, so ordered Matters, that, notwithstanding all these Difficulties, the Truth was brought to the Light, the clearest Evidence, even ocular Demonstration obtained, and not only the Captain himself apprehended, but his two Accomplices, who had been sent ashore, in order to their getting away, were seized before they could make their Escape, and all three deterredly executed.

Neither were the Apprehension of *James Hall* for the Murder of his Master *Mr. Penny*, and of *Matthew Henderson* for that of his Lady, *Mrs. Dalrymple*, both of which bloody Deeds were committed by themselves alone, no one else being privy thereto, less remarkable Instances of the Interposition of Providence to punish the Breach of this Commandment, and bring such barbarous Offenders to Justice, since both of these unhappy Wretches had sufficient Time to have made their Escape: But the latter of them especially was so, in a more particular Manner, having been riveted, as it were, and chained down to the Place, by the Hand of Heaven, so that he had no Power to stir from thence till he was secured. And it is farther observable of this unfortunate Criminal, that, notwithstanding he made the best Compensation he was able for his heinous Wickedness, by a free Confession of his Guilt, and a seeming unfeigned Repentance, so that we charitably presume the best of his present State, yet the Hell he continually bore about with him in his own Bosom, in the Stings of a wounded Conscience, was so intolerable, that the most grievous Punishment the Malice of Man could devise,

would be more eligible, and far less excruciating; the Agonies of the Mind surpassing infinitely any Pains that can be inflicted on the Body.

To conclude: Nothing surely can better shew how little Hope there is of escaping Chastisement for this Sin, and how odious it is in the Sight of God, than what has been affirmed by several Authors worthy of Belief, and not at all given to Superstition, or womanish Credulity; namely, that he has sometimes wrought a Miracle, suffering the Dead to appear again, and even to bear Witness in Court for its Discovery, and bringing the Offenders to Justice. In effect, though we are very far ourselves from regarding every idle Tale, and do not believe one Story in a hundred that is told of Apparitions and Spectres, being firmly perswaded that those who depart in Peace are too happy to leave their blest Abode on every simple Errand, such as to scare Fools and old Women, or to amuse the Vulgar; and that those who go the contrary Way, are too strictly kept by the Devil (who is perhaps the only Jailor that can neither be corrupted nor deceived) to be let loose by him on any idle Occasion; notwithstanding this, we say, we will not be positive, that on such Accounts as the Discovery of a horrid Murder, or preventing a signal Act of Injustice; that Providence may not suffer such Things to happen, as are otherwise contrary to the Course of Nature: At least, we are sure such Cases as the detecting and punishing such Villanies, or the Prevention of injurious Frauds, and Concealments of sacred Trusts, to the Ruin of helpless Innocents, are more worthy the Intervention of an almighty, beneficent, infinitely just, and merciful Being, than any others for which Ghosts and Spectres have been frequently supposed to appear. Pass we on now to the Seventh Injunction of the Divine Law.



CHAP. VII.

Of the good and bad Consequences of the
Observance, or Non-Observance of the
Seventh Commandment.

Thou shalt not commit Adultery. What is expressly and literally forbidden by this Commandment, namely, the impure Embraces of the Husband or Wife of our Neighbour, if we are single; or defiling our own Marriage Bed if we are in the State of Wedlock, must necessarily we think be understood by every one; though sorry are we to say it, there is great Reason to fear it is very little regarded by the Generality of Mankind; and especially amongst Persons of Distinction, or those commonly called the *Beau Monde*.

But, though this is certainly the literal Meaning of this Precept, any one who should imagine there was no other Way of violating this Law, than by the actual Commission of that Sin, would be most grievously mistaken: For, not only actual Fornication is also comprehended under this Head, but all kinds of inordinate Lust, and consequently Incest, Sodomy, and Bestiality are likewise included; and this must be evident to every considerate Person, since the former is worse than Adultery itself, and the two latter not only more abominable than either, but against Nature, and such Sins as drew down Fire from Heaven. We have said nothing of Rapes, because they must come under the Head of Adultery, or Fornication. Neither is this all, for all Self-Pollution, a Vice which by reason

reason of the Secrecy wherewith it may be committed, we fear, is but too much practised amongst young Persons of both Sexes; (especially in such Places where a great Number of them meet together, as in large Boarding-Schools, and the like,) is equally forbidden thereby.

Nay, of such great Extent is this Commandment, there is too great Reason to believe, that scarce a Man or Woman, even of the most modest, we may almost add, scarce a Boy or Girl that is past fifteen, but who has been guilty of transgressing it. For, what says our Saviour? *Whoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* Who then can wipe their Mouths, and say they are free? Again, all obscene Discourse, even such as is called amongst the Gay and Polite, *double Entendres*, which are generally esteemed, even by Women of Reputation; not only to be innocent Mirth, but even witty and entertaining; all singing of immodest Songs, or even hearkening to them with Pleasure; with all reading lascivious Books, or gazing on filthy Pictures, and what is yet more, all indulging in such Thoughts, is likewise forbidden by, and a downright Contravention of this Law: Who then can plead Not Guilty?

But, neither is this the whole Extent thereof, for all dicing or dancing, so as to provoke Desire, with all wanton Glances of the Eye, as also all rich Wine, stimulating Cordials, and luxurious Diet, and above all, as being the Cause of every Vice and Folly, and indulging our Ease, are Transgressions of the same Precept. What then must we think of our present fashionable Ladies with their *Tête de Monans* and enormous Hoops, fitter for the Stage than modest Women? What of most of our Gentry and Nobility, with their Viper Wines and Broths, Cray-fish Soups, and other rich Sauces and

Pro-

of the SEVENTH COMMANDMENT. 253

Provocative? In short, what must we think of Mankind in general? Why truly, as the Scripture saith, that *they are all gone astray, they are all together become filthy; there is none that doeth Good, no, not one.* Such then being the great Extent of this Commandment, that no one can say he is clear of transgressing it, and such the Proneness of Mankind to Gallantry, as Whoredom and Adultery are now modestly called, that it is reckoned no Strain in a Man's Character, especially if he be of Fashion, and begins to be pretty much overlooked in the Ladies, the most likely Way we can think on to deter them from this so prevalent, so bewitching a Sin, is to set before their Eyes, in a strong light, the dangerous Consequences, and manifest Ruin, generally attending thereon.

Of this, were the Scripture regarded now-a-days, we need not a more convincing Proof than the Words of Solomon, a Prince who was not only the wisest and most experienced of all Mankind, but was also divinely inspired. It cannot be said therefore of such a one, that he did not know the World; for this would be an egregious Falshood; he not only knew it better, but had indulged himself more in all manner of Vanities, than any one who comes after him can ever have the Opportunity or Power of doing. For what Account does he give of himself, *Whatsoever mine Eyes desired I kept not from them, I withheld not my Heart from any Joy. For my Heart rejoiced in all my Labour, and this was my Portion of all my Labour.* Now, after all his Experience, what saith this wise Man of the Behaviour, Subtlety, Wiles, and inticing Ways of Harlots, and of the destructive Consequences of following after them?

Does he not declare plainly, *the Lips of a strange Woman drop as an Honey Comb, and her Mouth is smoother than Oil; but her End is bitter as Worm-wood.*

wood, sharp as a two-edged Sword; let Feet go down to Death; her Steps take hold on Hell. Let not the shouldst ponder the Path of Life, her Ways are moveable, thou canst not know them. Therefore, continues he, remove thy Way far from her, and come not nigh the Door of her House: Lest thou give thine Honour unto others, and thy Tears unto the Cruel. Lest Strangers be filled with thy Wealth, and thy Labour be as the House of a Stranger. And thou shewn at the last, when thy Flesh and Body are consumed. What a strong Description is here of that Destruction of Health and Wealth, of Body and Soul, that are the necessary Effects of pursuing such vicious Courses!

And yet, in another Place, he is rather more expressive; for, speaking of a young Man, who had been weak enough to listen to the seducing Tongue of one of those artful Creatures, *Wish her much fair Speech*, says he, *she caused him to yield with the flattering of her Lips she forced him. He goeth after her straightway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks: Till a Dart strike through his Liver, as a Bird casts into the Snare, and knoweth not that it is for his life.* Hearken with me, now therefore, O ye Children, and hearken to the Words of my Mouth. Let not thine Heart incline to her Ways, go not astray in her Paths. For she hath cast down many Wounded; yea, many strong Men have been slain by her. Her House is the Way to Hell, going down to the Chambers of Death.

With such a lively Picture of evident Ruin before our Eyes, it is not astonishing, that any Men should be drawn away by such Women. Especially when we daily see every Part of this Account verified in our own Streets. The poor young Man who went into James Day's with one of his Plyers, and was there thrown out at the Window, and barbarously murdered by them, undoubtedly thought himself very safe, in a narrow Alley, where the
opposite

opposite Neighbours might have seen and heard every thing that passed; but nevertheless he was there miserably butchered, and sent out of the World in such a Condition as no considerate Person would be willing to die in: And numberless other melancholy Instances of the same Kind might be produced, besides Hundreds which, we fear, are never brought to Light.

And if such are the Dangers of following common Harlots, in whom no one can claim a Property preferable to another, we may be well assured, from the very Nature of Things, that invading the Bed of another must be yet more so; accordingly, the same wise Man declares, that *Who so committeth Adultery with a Woman lacketh Understanding; he that doeth it destroyeth his own Soul. A Wound and Dishonour shall be get, and his Reproach shall not be wiped away. For Jealousy is the Rage of a Man, therefore he will not spare in the Day of Vengeance. He will not regard any Ransom; neither will he rest content, though thou givest many Gifts.*

But setting Religion for once aside, and supposing no Danger were to be apprehended to our Souls, from such vicious Practices; and supposing all Men could be assured their Lives would be in Safety both from any violent and secret Attempts against them, though quite the Reverse is true, are there no other Inconveniences to be apprehended from such dissolute Courses? Yes surely, and they of such a shocking Nature, as might be alone sufficient to deter any considerate Person from them. For let any one step into our Hospitals, and contemplate the miserable Spectacles he will there meet with of those unhappy Wretches, who are dying by Inches, a Nuisance to themselves, and all around them, and let him then say whether these Martyrs to impure Embraces, are not greater Sufferers than those who die in the Cause of Honour, or Religion, without

without having any of those Comforts which such Persons enjoy in those Moments, that are conscious to themselves of having done well.

Again, let him remove the Scene from the Hospitals to our Goals, and take a View of those Wretches whom their Debauchery has brought thither, and when he sees them perishing with Hunger and Cold, eaten up with Filth and Vermin, and unpitied and unlamented by all, even of their Fellow Prisoners, let him lay his Hand upon his Breast, and speak impartially, whether any transitory Pleasures, that can be reaped from any unlawful Commerce, are not much too dearly bought by such cruel Sufferings. We have now considered the Case, exclusive of the Terrors of another World, or the untimely and violent Death we may reasonably expect in this; and if it is so shocking even in this Light, what must it be when both the other almost unavoidable Judgments are likewise put into the Account? May we not then truly say, that the *Devil is a hard Master*, and that he gives his most faithful Drudges very *sad Wages*?

In effect, we might reasonably think what has been here promised, would be of itself sufficient to prevent any one's engaging in such Service, and presuming to contravene the Laws of his great Creator, especially with respect to this Commandment: However, as we are but too sensible these Truths cannot be enforced too much, inculcated too often, or impressed too deeply on the Hearts of Men; we will now proceed to give some melancholly and shocking Instances, what Ravages, Devastations, and Desolation this single Vice, as harmless as it is generally reckoned by the Gay and Polite, has caused in the World, almost from the very Beginning thereof.

What bitter Fruit, for Example, did the trans-

of the SEVENTH COMMANDMENT. 257

hient Pleasure enjoyed by *Shechem* the Son of *Hammar*, when he ravished *Dinab*, *Jacob's* fair Daughter, produce? Did it not cause the utter Desolation of his Country? Did so much as one Male in the City escape the general Massacre? And were not all their Wives and Little Ones led into a miserable Captivity, after being plundered of their whole Substance? Was not himself and his Father involved in this universal Ruin? And was not this after his having voluntarily offered all the Compensation in his Power; nay, even after he, and all his City had not only agreed to be circumcised, but had actually undergone that painful Operation, and consented to become one People with the House of *Jacob*? What worse Ruin, what more consummate Misery, could Fire, War, Plague, Pestilence, and Famine, have occasioned? Such were the terrible Effects of unlawful Lust!

But this Instance, melancholly and shocking as it is, is neither the only one, nor the worst that Sacred History affords us, of the dreadful Consequences of this Sin; for what were the hopeful Fruits of the abominable Abuse of the *Levites* Concubine by the Men of *Gibeab*? Did not this single Act cause the Slaughter of above forty Thousand of the Children of *Israel*, besides the almost Extirpation of the Tribe of *Benjamin*, and the total Destruction of those vile Wretches who occasioned this dreadful Calamity, the Men of *Gibeab* in particular, with their whole City, and all that were therein? Who that reads this Account will ever be persuaded to think lightly of a Sin that is attended with such dismal Consequences! But before we leave this Story it will be proper to observe thereon, that the Woman thus abused, was not only Concubine to the *Levite*, and not his Wife, but also a Concubine, of whom we are expressly told, that she had played the Whore, and consequently was false to him. One would have been apt, therefore, to think,

258 *Of the Breach, or Observance,*

think, that if the abusing any one were pardonable, it would have been such a one, and at least, that it would have been some Alleviation of the Crime, that she was a loose Woman, but we do not find they escaped the better for that: the Excess of the Abuse cried out for Vengeance, the Sin was the same in the Eye of Heaven, and was punished accordingly in the terrible Manner before related.

Should we now make a Transition from sacred to prophane History, we shall there find this Offence to have been attended with the same woful Consequences, and that amongst a People absolutely ignorant of the true God, and intire Strangers to this Divine Law. The famous Ten Years Siege of *Troy*, so celebrated in Story, which furnished *Homer* with a Subject for the finest Poem that was ever penned, and which ended with the utter Destruction of that once lofty City, and the total Extermination of the *Trojan* People, was solely owing to this ruinous Vice. The Rape of the beauteous *Helen* by *Paris*, and the Protection given by his Father, the too indulgent *Priam*, to the infamous Adulterer and Adulteress, involved the whole Nation in as conspurate Misery and Desolation, as if a destroying Angel had been sent amongst them to scatter accumulated Plagues!

To come down to later Times, and even to our own Country, we shall there find the same hopeful Fruit to have been produced from this forbidden Tree, though it was not attended with such utter Ruin: And this was in the Reign of *Henry II.* one of the most powerful Monarchs that ever sat upon the *English* Throne. This great Prince, happening unfortunately to fall in Love with the beauteous *Rosamund*, Daughter to the Lord *Clifford*, and having found the Means to win her to his Embraces, his Royal Consort the haughty *Eleanor*, who could ill bear a Partner in her Bed, getting Notice thereof,

thereof, it not only proved a continual Source of Discord between them, but was the Occasion of the Loss of many Thousands of Lives. For that high-spirited Princess never ceased to stir up her Sons to revenge her Quarrel, by dethroning their Father; which their own Ambition making them ready enough to do, they were constantly rebelling against him, and being supported by *France*, sometimes brought his Crown into imminent Danger: And though by reason of his great Abilities, he constantly got the better of his Enemies, yet was it not without many bloody Battles fought abroad, and many Insurrections with Difficulty suppressed at home, that he preserved himself upon the Throne.

Such were the destructive Consequences of even a Monarch's giving Way to impute Embraces in this Nation; and much more ruinous did the same prove in the Kingdom of *Spain*, where it was the immediate Occasion of the Subversion of the *Gothic* Line, to the Loss of many hundred thousands of Lives; and the remote Cause of the Establishment of the dreadful Court of Inquisition, to the daily Butchery of many Hundreds more, and the perpetual Terror of all good *Christians*. In effect, this remarkable Event, which cost the Lives of some Millions, and in all Probability will daily occasion the Slaughter of many more, was the blessed Fruits of the ravishing Count *Julian's* Daughter, by *Roderick* the last King of the *Goths*. So true is that Saying of *Ovid*, *Delirum Regis, placentur Achivi*.

After such terrible Examples of the severe Punishments inflicted by Heaven for the Breach of the Seventh Commandment, it may seem in a Manner superfluous to cite others; nevertheless as we are most apt to be affected with such Things as have happened in our own Times, and perhaps within

our own Knowledge, we will add some few, which not only have come to pass within the Memory of most Men now living, but which, as all the Parties concerned were Persons of Fashion and Distinction, and some of them of the first Rank, made no little Noise in the World, and were for some Time the common Topics of Conversation.

The first we shall mention of these was a beautiful young Lady in her full Bloom, advantageously married, had she known when she was so, to a worthy Nobleman, of suitable Years, and a large Estate, who was infinitely indulgent of her, and placed his chief Happiness in the Enjoyment of so lovely a Spouse. Thus beloved by her Husband, and in full Possession of all that an honest Mind could desire, or this sublunary World afford to compleat her Felicity, one would have thought she had the fairest Prospect of passing her Days in sweet Tranquility, and ending her mortal Course with Honour; and indeed such might have been her happy Lot, had her Virtue and Discretion been equal to her Charms. As they were not, however, as she unfortunately suffered herself to be drawn away, either by giving Way to the insidious Addresses of an unworthy Seducer, or by letting loose the Rein to a vicious Inclination, she saw this blissful Scene changed in a Moment; fell from the Height of Honour and Happiness, to the Depth of Misery and Disgrace; and shortly after died of a broken Heart, in the utmost Obscurity, without the Comfort of a single Friend to close her Eyes. So close did the Punishment follow upon the Heel of the Offence! And so severely did Providence visit this Breach of the Seventh Commandment upon this beautiful Fair One!

In effect, we think it evident, that the Hand of Heaven was concerned in this Affair, by quite insinuating the guilty Couple, since, had either the
wretched

of the SEVENTH COMMANDMENT. 261

wretched Lady, or her treacherous Paramour, preserved the least Discretion, tho' they had forfeited their Honour and Honesty, their criminal Commerce might long have been carried on without Suspicion, and, at the worst, it could only have been mistrusted, but could never have been detected. her Gallant being under the very Roof with her, having insinuated himself into the Nobleman's Favour under the specious Mask of Friendship; a Circumstance which considerably aggravated his Guilt.

But so blinded were this careless Pair by their unbridled Appetite, so void of any manner of Conduct, that they not only gave apparent Room for Jealousy to the very Servants, but even put it out of all doubt, by suffering them to have ocular Demonstration. In short, so unguarded were they, that some of the honest Domesticks, not being able to bear the seeing their Lord so openly dishonoured, ventured to acquaint him with this shocking Secret, and even procured him the Means of being convinced by his own Eyes, and of surprizing them almost in the very Act.

The immediate Consequence of this was, the poor Lady was instantly sent away in a Coach and Six; and her own Father refusing to receive her, was forced to take Shelter at a Midwife's, being then big with Child, and very near her Time; where having sufficient Leisure to reflect on the Ruin and Ignominy she had imprudently brought upon herself, abandoned by all her Friends and Acquaintance, with the Prospect of nothing but the utmost Misery before her, she soon fell into Labour, and died, together with her Infant, shortly after, with only this wretched Consolation, that she did not long survive the Loss of her Honour, Friends, and Happiness.

And

And as for her vile Paramour, who had wickedly made a Stale of the sacred Name of Friendship, to perpetrate his infamous Design, and spread such Ruin and Desolation through a noble Family, Vengeance likewise speedily overtook him; for his Lordship having prosecuted him directly, and the criminal Commerce being plainly proved, he was forced to fly his Country, basely leaving his Bail in the lurch, to avoid paying the Fine of Ten Thousand Pounds, imposed on him by the Court, or ending his Life in a Goal.

When such were the dreadful Consequences of the Violation of this Law to this unhappy Lady, who, if Youth and Beauty could have been admitted as any Excuse for such an Offence, would have met with a milder Fate; when neither her high Station, nor affluent Circumstances, could exempt her from falling into the utmost Misery and Disgrace, one would have thought her melancholy Case would have served as a Warning to all her Sex, to avoid the like cutting Misfortunes! But, so frail are poor wretched Mortals, when left to themselves, so bewitching is this Sin, and so much are we blinded by our headstrong Inclination, that it was not very long before another Woman of Distinction, though not of equal Rank, exposed herself to the same Danger, made herself a common Town-Talk, and fell into the utmost Indigence and Infamy; and though she had the good Luck to survive her Husband, (who was barbarously murdered by a near Relation) so that she once more saw herself restored to Affluence, not all her Money, or her splendid Equipage, could retrieve her Character, or procure her one creditable Acquaintance. In short, she was reduced to this wretched Alternative, either to have no Company at all, or to accept of any Underlings, who, not having any Credit to lose, were content, for the sake of Good Living, and jaunting about in a Landau;

son, to be seen abroad with her. And she had this farther constant Mortification, whenever she appeared at any of the Places of public Resort, to see herself despised and shunned by all People of Family, and to be laughed and pointed at, together with the hopeless *Adonis* she maintained for her infamous Pleasures, wherever they came.

Now this, one would think, was a Condition, which, to any Person of a liberal Education, and any Spirit, would be worse than Death; and yet so little do we take Warning by the Example of others, so apt are we to flatter ourselves that we shall come off better, that, not many Years after, and even while the former was labouring under Want and Infamy, another, the Lady of a Baronet, blessed with a vast Estate, giving a Loose to her inordinate Desires, exposed herself likewise to be the Subject of Mirth and Derision to every polite Tea-Table and Assembly: For such is the hard Fate of these unfortunate Wretches, that they are scarce ever pitied by any one, especially of their own Sex; and that even such as are guilty of the same Incontinence, and perhaps in a greater Degree, if they have had the Discretion, or good Fortune, to avoid Discovery, are sure to be loudest in the Gentry against them, in order to cover their own Frailty, and avoid Suspicion.

But, of all most amazing was the Fall of a young Lady of Quality, every Way accomplished, descended from a long Race of noble Ancestors, Possessed of an immense Fortune by Inheritance, instructed in every thing that could render her agreeable and admired, and to crown all, married to a Nobleman of unblemished Honour, of suitable Years, of the first Rank, and Master of a vast Estate: What could a Woman in such a Station want to complete her Felicity! She was possessed not only of all the Conveniences, but all the Superfluities,

264 *Of the Breach, or Observance,*

perfluities, and Elegancies of Life : in short, there was no Manner of Enjoyment, we mean no manner of lawful Enjoyment, which she might not have commanded ; but, alas ! all this was nothing, (like the wicked *Haman*, who tho' possessed of Grandeur, Riches, and Power, could not relish any of them, whilst *Mordecai* was suffered to sit at the King's Gate ; or rather like our Mother *Eve* in Paradise, who, though she might freely eat of all the Trees, but one, in the Garden, could not rest satisfied till she had tasted that also,) she could not be contented, till she had plucked of the Forbidden Fruit, though like our first Parent also, she had all the Reason in the World to apprehend that Mischief would follow.

In effect, it did so ; a Discovery ensued, and that so palpable, that a Dissolution of her Marriage was founded thereon ; a Disgrace, in itself worse than Death ! And tho' her high Rank, and immense Fortune, made her in some measure superior to Scandal and Obloquy, or at least rendered them less insupportable, yet did she think it advisable to condemn herself to a voluntary Exile in a foreign Kingdom, rather than stand the piercing and scowling Eyes of her more fortunate, or less frail acquaintance, and undergo the continual Mortification of being forced to give Place to those whom she formerly looked upon as her Inferiors, and of whom she used to take the upper Hand. A Punishment, which, however slight it may seem to such, who not having been born thereto, were never accustomed to regard or contend for Precedency, is well known to be more cutting to Persons of a high Rank and lofty Spirit, than can be easily imagined.

Having thus shewn the fatal Consequences, and Misery, almost constantly attendant upon the Breach of this Law, even in this World, and having also

shewn

of the EIGHTH COMMANDMENT. 265

shewn, that neither Youth, Beauty, Grandeur, Riches, or high Titles, can protect those who will be guilty thereof from the most grievous Mortifications; we shall now proceed to consider in the same Manner, what good or evil Effects may be expected to result from our Obedience to, or Transgression of the next Commandment.



C H A P. VIII.

Of the good and bad Consequences of the Observance, or Non-Observance, of the Eighth Commandment.

T*Hou shalt not steal.* The Words of this Law are so very explicit, and the Sense seemingly so very clear, that many People, we doubt not, will think us quite impertinent in offering to add any farther Comment thereon. We happen, however, not to be altogether of their Opinion, having good Reason to believe, that like all the others before examined into, it has hitherto been taken by most Persons in a much too restrained Sense; and we are the more induced to imagine this, because we see it violated every Day by those who would be very angry, and perhaps make us answer it with our Lives, should we tell them in plain *English*, what nevertheless is strictly true, that they are *Thieves*.

It is very easy indeed to account for the Generality of the World's being so greatly mistaken in the Latitude of this Commandment; since it is intirely owing to the same Cause as their misunderstanding the others, namely, because it makes against
N them.

266 *Of the Breach, or Observance,*

themselves, and they cannot allow it its full Scope, without pronouncing their own Condemnation: But for all this, if they will commit such Actions as bring them within the Verge of this Law, they must be contented to find themselves sentenced thereby, and must not take it amiss if they find themselves included in the Number of those who transgress it. For, not to flatter any one, this Commandment, as well as all the others, is exceeding broad; and indeed so great is its Latitude, that however vainly some Persons may sooth themselves with the Fancy of having never offended against it, it will be very well, if, upon a serious Review of our past Conduct, any of us can clear ourselves of that Guilt.

Many People, no doubt, will think this Censure too rash and uncharitable, and imagine themselves mighty honest Folks, because they have never done any Action that is punishable by the Laws of the Land; which is saying no more, in other Words, than this, that they have had so much Value for their dear selves, as to avoid the Gallows, Transportation, the House of Correction, or the Whipping-Post; a pretty Commendation truly! And yet it would be well if all would come up to this. But come we now to the Law and to the Testimony, that is, to the written Word of God, which certainly must be allowed to be the best Comment upon the Ten Commandment, and then let us see who can say, *I am clear.*

How then do the holy Oracles speak upon this Head? Do we not find it there thus writen, *My Son give me thy Heart?* And have we done this? If we have not, we must own ourselves guilty of Robbery. But this is not all: Have we never run in Debt, without any Thought of paying? If we have, then are we likewise Robbers. Have we never run any Goods ourselves, or have we never know-
ingly

ingly bought or sold any such? If we have, we are Robbers. Have we made any Scruple, when we have received bad Money, of putting it off again? If we have not, we are also Robbers. Have we never given, nor taken a Bribe? If we have, how great soever we may be, we likewise are Robbers, and that of the worst kind. Have we never broken a Promise made, to the Detriment of our Neighbour? If we have, we are involved in the same Guilt. Have we never been guilty of skreening Criminals from Justice, or preventing Enquiries into Frauds? If we have, however exalted our Station, or however venerable our Character may be, we are no better than Thieves, and that of the worst Sort. Have we never undervalued Goods when going to buy, or over-rated them when about to sell; or have we never taken Advantage of the Ignorance of those with whom we dealt, to buy too cheap, or sell too dear? If we have, we come under the same Denomination. Have we never preyed upon the Necessities of others, and especially the Poor; or have we never exacted Usury, that is, more than legal Interest? If we have, we are Robbers. Have we never concealed a Deposit, or perverted a Trust? If we have, we are likewise guilty of Robbery. Have we never been accessory to any grievous and unreasonable Taxations? If we have, we are involved in the same Guilt. Have we never endamaged our Neighbour's Goods, or Estates, by Negligence, or otherwise? If we have, then also we are guilty. Have we never demanded Expedition-Money, for what we were otherwise paid for, and obliged to do by virtue of our Office? If we have, we are likewise included in the Number of the Transgressors. Have we never refused to restore the Pledge, when we imagined our Purse would bear us out in so doing? If we have, this also is Theft. Have we never taken more than was justly our due, under the soft Name of Perquisites? If we have, it will be

268 *Of the Breach, or Observance,*

in vain to plead Custom for our Excuse, for this too is Robbery.

In short, all Lawyers who take Fees on both Sides, who knowingly defend an unjust Cause, or who let their Clients suffer for Want of due Attendance, or exerting themselves in their Behalf, are Transgressors of this Law. All Judges, who through Favour, or Respect of Persons, pronounce an unjust Sentence, are thereby guilty of the same Crime, and sometimes of Murder also. All those who are any ways accessory to forging of Deeds, Notes, or any kind of Writings that may affect their Neighbour's Interest, are included in the Number of Offenders against this Law; Nay, to go higher yet, all Monarchs who unjustly invade the Dominions of others, or load their own Subjects with exorbitant or needless Taxes; with all Ministers of State, who either advise, approve of, or neglect declaring against such Measures, are no better than Robbers. All Clergymen, however dignified or distinguished, who being possessed of one Living, that affords a competent Subsistence, accept of another, are guilty of downright Theft, and that of the worst Sort; nay, to aggravate their Sin the more, they are also thereby guilty of Adultery, we mean spiritual Adultery. Neither is their Crime much less, who, being mindful only of the *Loaves and Fishes*, exact their Fees with the greatest Rigour, and yet leave their Parishioners to the Care of some wretched Curate, to whom they scarce allow Sustenance.

What we think of *Translations*, and more especially of *Commendams*, those pretty modern Appendages to Bishopricks, we do not so much declare, for pretty obvious Reasons; but instead of delivering our own Sentiments upon that Head, we will insert a short Quotation from St. Bernard, who, speaking of the Maintenance due to the Clergy, gives

of the EIGHTH COMMANDMENT. 269

gives it as his Opinion ; *Quicquid præter necessarium victum, ac simplicem vestitum, de Altari retines, tuum non est, rapina est, sacrilegium est* ; which, for the sake of our unlearned Readers, we shall give them in *English*, as follows : *Whatever thou takest from the Altar, more than is necessary for thy Subsistence, and Cloathing, is not thine ; it is Rapine, it is Sacrilege.* Now, if *Commendams* are not included within this Censure, we confess we do not understand the Meaning of it.

We have said nothing hitherto of false Weights and Measures, though too common in this populous City, because we believe every one will allow such as use them to be downright Thieves ; neither have we taken Notice of Clippers and Coiners for the same Reason : But it would be unpardonable, to omit a very numerous and formidable Company, of fashionable, polite, and, as Times go, reputable *Banditti*, of all Ages and Sexes, and almost of all Ranks and Conditions. We mean the worthy and honourable Society of Gamesters, who will every Soul of them find themselves included amongst the Transgressors of this Law : For, as we believe, none of them play, but with the Hope of winning, that is, of becoming illegally possessed of another's Property, they are so far Thieves, at least intentionally, and will consequently be condemned thereby.

But if every one, even the fair Gamester, is hereby included, what shall we say to these worst of Pickpockets, (the hopeful Fraternity of Stockjobbers not excepted) who play all the Game, or understand the *Finisse*, as it is modishly called ? And especially, what shall we say to those who play Bounty Matches, and run sham Races, a Species of Roguery, which, as it is much more destructive, is also infinitely more criminal than actual stealing ; and that for this obvious Reason : Because we may

270 *Of the Breach, or Observance,*

be upon our Guard against the one; but cannot against the other. Let no one, therefore, who is guilty of these Practices, and would not scruple to call a common Pickpocket, or Shoplifter, a Rogue, or Scoundrel, think himself hardly used, if he is distinguished by the same disagreeable Appellations: since were the former to be compared to him, they would be injured by the Comparison: And yet, sorry are we to say it, some of our Nobility have formerly been mean enough to stoop to such Practices.

We believe, by this Time, our Readers may become sensible the Transgressors of this Law are much more numerous than they imagined, and will not be so very certain they are themselves clear from so being: In effect, where is the Person who has always walked so uprightly, to say he never offended in any Particular? Very few, we fear, all the Clergy, we see, cannot: The *Ass* loaded with *Preferments*, every one knows is a severe Sarcastm upon one of that Order, who, with little or no Merit, has ingrossed more than would suffice for the Maintenance of twenty of his more deserving Brethren.

But, to go through all Orders and Degrees, where is the Shopkeeper, or Merchant, who has never knowingly either put off bad Ware, or made two Prices for the same Commodities? Where is the Counsellor, Attorney, or Solicitor, who has never been accessory to defending a bad Cause? Where is the Clerk in any of the public Offices, who has never taken an unlawful Perquisite? Where is the Physician who never prescribed unnecessary Slops to curry Favour with the Apothecary? Or where is the Apothecary who never called in a Physician, without any Necessity, to his Assistance; or who never made an unconscionable Bill? Where is the Person who has never beat
down

down the Price of Goods when going to buy, though he knew them worth the Money; or who never over-rated any thing of his own if he wanted to sell it? Or where is the Lodger, or Tenant, who never, through Negligence, or wilfully, endamaged his Neighbour in his Goods, or Estate, without making Reparation for the same? How many of the Nobility, and Members of Parliament, will find themselves included, for running in Debt without Design to pay, and pleading their Privilege? How many more will be included under the Head of Gaming, though upon the square, when the Superiority has been on their own Side? How many, though perhaps inadvertently, or through Favour or Affection, have been accessary to promoting heavy and unreasonable Imposts, witness the former *Gin Act*, and will find themselves condemned upon that Head? How many have been accessary in skreening overgrown Criminals, and have thereby incurred the same Guilt? How many have prevented Enquiries into Frauds, and so made themselves Patrons thereof, and shared in the Sin?

We will not ask how many have suffered themselves to be bribed, under the soft Name of a Place or Pension, Ribbon, or Title? Because we will not so much as suggest that such Things have been, though many Aspersions of that kind have been thrown out: But we will venture to ask one Thing, How many have been guilty of forfeiting, or perverting a Trust, and are thereby become Transgressors? This Question may perhaps greatly affront them, but this we cannot help; let us come to the Test: They are the Guardians of the Liberties and Properties of the People; have they never suffered them to be infringed; invaded, or incroached upon, in any manner, upon plausible Pretences? Or, if they have any ways been over-reached thereby, have they as soon as possible made Compensation, and restored them thereto again? The *Riot-*

272 *Of the Breach, or Observance,*

Act, it is acknowledged by all, was obtained only on a Promise that it should be temporary, and repealed, when the Tumultuousness of the Times was over; is it done yet? The *Septennial Act* likewise, was another Law obtained on the like Pretext, and in such a manner, that the Legality of it has been often questioned; but after about thirty Years is it yet set aside? We fear then, all those who voted for them, will find it hard to vindicate themselves from having perverted and betrayed their Trust: In short, how few are there who will not find themselves included under one of the foregoing Articles?

Having thus shewn the great Latitude of this Law, and that the Name of Robber and Thief, as scandalous as it is, and justly too, belongs to many more than at first we should be apt to imagine, and even to many who are far from thinking themselves included in that Number, we should think it altogether superfluous to produce any Examples of the fatal Consequences of transgressing it, since every Session affords us but too many melancholly Instances thereof; however, as we are but too apt to forget these, soon after they are out of our Sight, and as far the greatest Part of the People never see, or trouble their Heads about them at all, we shall subjoin some few of the most remarkable, to remind every one of the dangerous Effects of such Practices.

And here, we think, the Example of the wretched *Achan*, would justly demand the first Place, if that of *Ananias* and *Sapphira* may not rather claim the Preference. Of these three unfortunate Persons, the first only took a *Babylonish* Garment, with two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight, the Spoils of the Enemy, and reserved them for himself. How apt should many of us have been to have done the same? It is true, the Gold and Silver were to have been consecrated

crated to the Lord : But how apt should many of us, now-adays, be to say, *The Lord doth not want it ; I have earned it at the Hazard of my Life ; it is the Spoil of my Enemy ; I wrong no one ; and how will it be known ?* How natural is this to frail Flesh and Blood ? And yet how severely was this Sin punished ? In the first place, the Children of *Israel* are defeated by their Enemies, and though Heaven mercifully saw fit, that no more than Thirty-six should perish, yet the Consequences, had they not had immediate recourse to *God*, deprecated his Anger, and humbly besought his Favour and Assistance, conjuring him for his great Name's Sake, that he would bless their Arms, and not give them up a Prey to the *Canaanites*, might have been fatal. As it was, the Sentence pronounced against the wretched *Achan*, by the *Almighty* himself, was no less, than that he, together with his whole Family, and all his Effects, even to his Cattle, should be burnt ; which was accordingly executed upon them by the *Israelites*, in the Valley of *Achor*, after having first stoned them.

But we think this Example, terrible as it is, is hardly so remarkable as that of *Ananias* and *Sapphira* ; because, tho' *Achan* had only taken the Spoil of his Enemies, which is reckoned lawful Plunder, and in that Sense could not be said to have stolen any thing ; yet, as he knew all the Silver and Gold was to have been consecrated to the Service of *God*, and had been strictly forewarned not to save or reserve any thing out of the City of *Jericho*, he was guilty not only of transgressing an express Command, but even of robbing the *Almighty* ; and accordingly the same Punishment was inflicted upon him and his, as had before been executed upon the Inhabitants of that City.

Now this could not well be said of *Ananias* and *Sapphira*, they had neither violated any express Command, nor had they been guilty of detaining any

thing which it had been previously determined to set apart for the Service of God; at least it does not appear from Scripture that they were so: Nay, it is to be questioned, whether they imagined themselves to have committed any Crime in doing as they did: In effect, we believe most of us, now-a-days, should fancy ourselves very extraordinary *Christians* in giving up a considerable Part of our Substance for the Use of the Church, and should rather look for a Blessing than a Curse for such an Offering. But the *Almighty* sees not as Man sees; the inmost Thoughts of the Heart lie open to his View; and in his Eye they were guilty of Theft, and that the worst of Theft, the robbing him of their Hearts, which were visibly divided between God and *Mammon*: They pretended to give up all, and throw themselves upon Providence for their Support, and yet not caring altogether to rely thereon, had made a Reserve, in case of the worst, for themselves, which argued a manifest Distrust of the Goodness of Heaven, and was in itself a heinous Sin.

But this was not all; for besides this, they were guilty of actual Theft, at least intentionally; for, as all the other Members of the Church had sold their Possessions, and given up their All into the Hands of the Apostles, in return whereof they were to receive again, out of the common Stock, according to their several Necessities: And as these two, had they not been miraculously detected in their Collusion, would have had an equal Share thereof with the rest, they would thereby have been guilty of robbing the Church, and taking that which of right belonged to those who wanted it more; so that, in short, they were guilty of the same Injustice, which any one would now be, who should throw himself upon the Parish for a Maintenance, when he was able otherwise to provide for himself; and this is downright Robbery. It was therefore absolutely

of the EIGHTH COMMANDMENT. 275

oluptely necessary at that Time, that such Frauds should be effectually prevented for the future; and this Heaven thought fit to do by a double Miracle; namely, by enduing the Apostle *Peter* with the Discernment of Spirits, and by striking both these Hypocrites with immediate Death, to the great Terror of all such insincere Professors; so that we are expressly told, *And of the rest durst no Man join himself to them.*

But, to come from sacred to prophane History, and even to our own Nation, we shall seldom find that they who have persisted any Time in such unjust Practices, of what Rank soever they have been, and however protected, have escaped coming to a miserable End; though to the perpetual Dishonour of these Times, we had one remarkable Example of that Kind within every one's Memory.

To begin then with those overgrown Thieves and Plunderers called Favourites and Prime Ministers, what was the Issue of all the Pride and Rapine of *Piers Gaveston*, that infamous Minion of *Edward II*? What did the powerful Protection of the King, his infatuated Master, avail him? Did he not live to see himself precipitated at once from all his Grandeur? And had he not his Head struck off with Infamy, for a Warning to all such rapacious Wretches for the future? What was the End of his immediate Successors in the Favour of the same Prince, the two *Spencers*, Father and Son? Did not the same wicked Courses bring them to the same wretched Destiny, the one being beheaded, and the other drawn, hanged, and quartered? What was the Issue of all the Insolence, Rapine, and Oppression, that infamous Minion of Queen *Isabella*, *Robert Mortimer*? Did not his treading in the same abominable Steps bring him also with Ignominy to the Gallows? What was the End of *De la Pole*, the great Duke of *Suffolk*, Favourite to Queen *Margaret*,

276 *Of the Breach, or Observance,*

garet, the Consort of *Henry VI*? Did not his Rapine and Insolence render him so universally odious, that his Head was struck off upon *Dover Sands* by the Captain of a Man of War, who met him accidentally as he was going over to *France*? And the Fate of this Plunderer was the more remarkable, as the Captain did this merely by his own Authority, without any other Warrant, rightly presuming he should never be called to Account for the Punishment of so detested a Criminal!

To come nearer to our own Times, what was the miserable End of *Empson* and *Dudley*, those two rapacious and infamous Instruments of Oppression, under *Henry VII*? And what did their Plea avail them, that they had done nothing but by the King's Authority, and that they had only put the Laws in Execution? Notwithstanding this, which was really true, did they not both lose their Lives upon the Scaffold, with the universal Applause of the Nation? And was not the putting those Horse-Leeches to Death, though they had been his Father's faithful Drudges, an Action that very much endeared *Henry VIII* to his People?

In short, to take our Leave of these overgrown *Banditti*, what was the Issue of the Insolence and Rapine of the great Duke of *Buckingham*, and the famous Earl of *Strafford*, those two successive Ministers and Favourites to the unfortunate *Charles I*: to whose melancholly and shocking End, their rapacious and oppressive Measures did not a little contribute? Was not the former suddenly stabbed to the Heart in the Height of his Pride and Grandeur by a resolute Enthusiast, who, acting upon the Principles of the *Old Romans*, thought he deserved highly of his Country for so doing? And was not the latter brought to the Block by one of his former intimate Acquaintance and Friends, who, according to his Promise, pursued him to Death, with inflexible

of the EIGHTH COMMANDMENT. 277

ble Constancy and Perseverance; upon his basely deserting the Cause of the Public, for the Service of the Court ?

Such then, as we have now shewn, were the dreadful Consequences of violating this Commandment, in Persons of the highest Rank, and that though protected, some of them, even by sovereign Power : We will next proceed, to give likewise some Instances of the fatal Effects generally attendant upon the Commission of this Sin, in those who have acted in a lower Sphere. And here we think the notorious *Jonathan Wild* will justly claim the Pre-eminence upon all Accounts; and especially as he was generally acknowledged as their Head and Leader, during his Life, by all the numerous and formidable Fraternity of Free-booters.

This extraordinary Person, who wanted nothing but the same Advantages of being born to a competent Fortune, and having a liberal Education, to have made as great and remarkable a Figure as another capital Plunderer, his Cotemporary, by the Dint of uncommon Subtlety, Impudence, and undaunted Resolution, soon gained so much Credit amongst his lawless Companions, that, excepting now and then a murinous Spirit, all confessed his Superiority, followed his Directions, formed themselves into Bands and Companies according to his Advice, submitted readily to his Orders, and kept punctually to the Quarters, Posts, and Walks, by him assigned to them respectively : In short, he had them as much, or more at Command, than many Officers have their Regular Troops.

Thus far there was a strong Resemblance between him, and his Atchievements, and those of another eminent Rapparee : The Propensity to Rapine was equal in both; the Ambition of being at the Head of their respective Parties alike in both; and

and, which was yet more, both were punctually obeyed by them, both equally laid the Public under Contribution, both were equally willing and able to skreen such as observed their Orders from condign Punishment, both likewise flourished a long Time, in defiance of all Law and Justice, though their injured Country long and loudly demanded, that each might be brought to receive his due Reward. The Parallel indeed went no farther; the one, namely *Jonatban*, met with his Deserts, whilst the other, to the lasting Scandal of the *British* Nation, lived to riot in the Spoils of the Public, and to laugh at the impotent Attempts of his injured Fellow-Subjects, to make him a memorable Example to Betrayers and Plunderers of their native Land. So much safer it is in this World, to be a Rogue in a high Station, than one of a low Condition!

The next petty Plunderer we shall bring upon the Stage, was one who flourished likewise for some Time with Impunity; nay one, whom, even when seized, it was found very difficult to hold; we mean the noted *Jack Sheppard*. This hopeful Spark was likewise a very extraordinary Person in his Calling: He was a Man of Dexterity, Industry, and Resolution; nor did he want for Wit and Humour, though he greatly misapplied it; witness his Answer to the Turnkey, when he was chained and stapled down to the Floor, after having once broken out of *Newgate*: *Look you, young Gentleman*, said the Turnkey, the Evening before he was to have suffered, *It is your Business to get away if you can, and it is mine to take Care you do not.* *Very well*, answers *Sheppard*, mighty calmly, *then let us both mind our Business*; as he did accordingly, (if we mistake not), and made his Escape that very Night.

Be that, however, as it will, it is very certain,
that.

of the EIGHTH COMMANDMENT. 279

that all those good Qualities, which, if put to a right Use, might have made him a happy Man, were of no Advantage to him, serving only to render him more hardened in Iniquity, and to make him the more a Gazing-stock to those Multitudes who went to see him under his Confinement, and at his Execution: For, such is the Fatality (if we may use that Expression) attending these unfortunat Creatures, that they seldom or never take Warning; and accordingly poor *Jack*, though he made a Shift to break Prison twice, was apprehended, and so well secured the third Time, that he finished his wretched Course at *Tyburn*.

The next Instance we shall produce of the little Hope there is of a Thief escaping Punishment, even in this Life, shall be *Daniel Malden*; one who likewise broke twice out of *Newgate*, but had not the Discretion to improve the Mercy granted him by Heaven, so far as to make his Escape effectually, and reform his Life; though as he had betaken himself to honest Labour for some Weeks before his being apprehended a second Time, and seemed heartily penitent at his Execution, we would willingly hope the best of his present State.

Another remarkable Example of the fatal Consequences of violating the Eighth Commandment, is the notorious *Mac Cray*; one who, though he wanted neither for Understanding to inform him of the Danger of such Practices, and the little Probability of escaping if he persisted therein, nor yet for a tolerable Education, to enable him to put that Understanding to a good Use, having been bred an Attorney; yet, like the two former, would take no Warning till it was too late, and he was thereby brought to a shameful End. He had once been tried at the *Old Bailey*, for robbing a reverend Clergyman, and acquitted only by the Dict of Perjury, though certainly guilty; the infamous

famous *Wreatbuck*, one of his Accomplices, having procured such a Cloud of Witnesses to invalidate the Force of the King's Evidence, that the Jury would not venture to condemn him, though the Fact was positively sworn upon him: And he flattered himself with the Hopes of coming off a second Time by the same honest Means, as he certainly had, if the suborning of false Witnesses could have saved him; but he found himself miserably deceived; the Hand of Justice at last overtook him; all his Subterfuges and Subtlety availed him nothing; for notwithstanding a desperate Attempt made by him to break out of Goal, he ended his Life miserably at *Kennington Gallows*.

The last Instance we shall produce of the dreadful Effects of such vicious Courses, and the Punishment that seldom fails to attend them, is the late famous, or rather infamous, *Richard Turpin*. This extraordinary Person, after having long laid his Country under Contribution; after a long Run of Success, wherein, with good Management, he might have laid up enough, to have enabled him to subsist the Remainder of his Days; having, at last, by his repeated Robberies, made the Country where his usual Haunts were, too hot to hold him, several Persons, on account of the great Reward offered for apprehending him, being out Day and Night in pursuit of him, was forced to betake himself to Flight, and concealing his real Name under the fictitious one of *John Palmer*, to lie lurking up and down in *Yorkshire*.

Now, had he not been infatuated, had he put his ungodly Gain to a good Use, as he might have saved a Competency for his Subsistence for the Remainder of his Life, he had there abundant Opportunity of making his Escape beyond Sea, and might have ended his Days in a peaceful Obscurity, in some foreign Country; nay, even as it was,
could

of the NINTH COMMANDMENT. 281

could he have kept himself honest, could he have left off his former vicious Courses, he might have lived unknown and secure there many Years: But, not being able to desist from his former Pranks, though in a different Branch, he was there apprehended for Horse-stealing, and the Fact being proved upon him, was condemned and executed at *York Gallows*.

We have now shewn sufficiently, in our Opinion, the fatal Consequences of breaking the Eighth Commandment; and as to the happy Effects of observing it, or, in other Words, of *Common Honesty*, surely every one must be sensible of them; as continual Danger, constant Fears, and perpetual Remorse of Conscience, must be the inseparable Attendants upon Robbery and Theft; so, undisturbed Peace of Mind, quiet Sleeps, and a happy Security, are the never failing Recompence of an upright Life, and just Dealings; Sufficient Inducements surely, to any reasonable Man, to prefer the latter to the former, were even the Rewards and Punishments of a Future State out of the Question.



C H A P. IX.

Of the good and bad Consequences of the Observance, or Non-Observance of the Ninth Commandment.

T*Hou shalt not bear false Witness against thy Neighbour.* As express, and easy to be understood, as the Words of this Ninth Commandment are, to our eternal Shame be it spoken, we believe, there is not a Country in the Universe, where it is so often literally broken, as in *Great Britain*; and this
is

282 *Of the Breach, or Observance,*

is one of the hopeful Fruits of our numerous penal Laws, and high Duties; together with the great Rewards given on the Conviction of certain Offenders, and the unaccountable Lenity of our Laws, to such as are forsworn, even though their Evidence, if taken, tended to take away Life: But, leaving this Point for the present, let us now proceed to consider the Extent of this Law, which we shall find, like all the others, to be of a far greater Latitude than most of us are aware of, or, at least, than most of us are willing to remember.

In effect, were we to keep this Law continually before our Eyes, what would become of all the polite Tea Tables and Assemblies in this overgrown City? Take away Scandal and Detraction, and we strike the greater half of the Fair Sex, with the numerous Society of *Beaux* and *Petit Maitres*, quite dumb. It is nevertheless certainly true, that all Lying, even though it should affect no one, is forbid by this Commandment, and much more all Lying that may injure our Neighbour. But not only all actual Lying is hereby forbidden, but all Concealment of any Truths, the revealing of which may be serviceable, or beneficial, to our Neighbour, or the Publick; as also all Forgery of Hands, Seals, or Writings; all Promeness to judge uncharitably, and all propagating of evil Reports upon Hearsay, even though they should happen to be true. Under this Head likewise are comprehended all Equivocations, or designedly expressing ourselves in such a manner, that our Words may be understood two Ways, to the end they may be taken in the worst Sense; as also every ironical Commendation, which we intended should be interpreted the contrary Way; as when we say of any one, *Oh! he's a mighty honest Fellow truly!* Meaning, at the same time, *he is a great Rogue.*

But of all Violations of this Law, undoubtedly the

of the NINTH COMMANDMENT. 283

the Breach of it in the literal Sense, namely, the *bearing FALSE WITNESS against our Neighbour*, or the procuring others so to do, with all Forgeries of Hands, Seals, or Writings; as also all Impostures, or personating others, with Intent to wrong or supplant them, all Concealments of Trusts, or being any ways accessary thereto, is the most heinous. And the Reason of this is evident, because this is a complicated Sin, and not only a Breach of this Law, but also of some other, and frequently of no less than three. For Instance, he that bears false Witness against his Neighbour in a Court of Justice, in a Case that may affect his Life, is at once guilty of contravening the Third, Sixth, and Ninth Commandments; and if it be in a Cause that will touch his Estate also, he is likewise a Transgressor of the Eighth.

Nay, it may so happen, that such a one may be guilty of the Breach of no less than Five at once; as supposing any one should be so hardened falsely to swear High Treason against a Parent, in which Case he would be an Offender against the Fifth Commandment, as well as the Third, Sixth, Eighth, and Ninth. And of this dreadful complicated Crime, in our Opinion, is every Man guilty, who takes a filthy Bribe to vote for any one, that he has Reason to suppose will be the trusty Drudge of a profligate Minister. Nay, the Corrupter, as well as the Corrupted, are equally guilty in this Case: How then must it make every serious Person shudder with Horror, when he considers there is but too much Ground for believing this Sin, though of so black a Dye, is very common in this profligate Nation!

But because it shall not be said we assert any thing without proving it, and because we think it of the highest Importance, to set this Point in a strong Light, we shall beg Leave to enlarge a little upon

284 *Of the Breach, or Observance,*

upon this Head, so that every one, who will not purposely shut his Eyes against the Truth, may be fully convinced thereof. In the first place, as both the Elector and the Elected disclaim all Corruption directly or indirectly, upon Oath, it will not surely be denied, that if they either bribe or are bribed, they are thereby forsworn, which is a downright literal Breach of the Third and Ninth Commandments. As little surely will it be disowned, that a Man stands in the same Degree of Obligation to his Mother-Country as to his natural Parent: This is so true, that if, by any Accident, our Duty to the one, should become incompatible with our Duty to the other, our Country is certainly to have the Preference; it will follow then of course, from this, that if a Person so elected, should give a Vote, tending to betray, plunder, and oppress the Public, and to undermine the Constitution, he would be equally guilty, at least intentionally, of breaking the Fifth, Sixth, and Eighth, as if he were to rob, and lay violent Hands upon his own Mother.

To return from whence we have digressed: Our Readers are now fully apprized of the great Latitude of this Law; whereby they may be enabled to judge whether they have themselves always walked so circumspectly as that they have not, at any time, or in any manner, transgressed it, in which Case, we think, they are very happy: But we are afraid very few, if they search to the Bottom, will be able truly to say this. In effect, where is the Man or Woman, who can safely affirm, they never belied any one in their Lives? If such there be, we are very well-assured, we must neither look for them at Court, nor amongst the Great, Gay, or Polite: We must not expect to find them at any Tea Table, or Assembly; and almost equally in vain will it be to seek them at the *Change*, or among any of the topping Dealers in the City.

To

of the NINTH COMMANDMENT. 285

To as little Purpose also would it be to enquire after them amongst any numerous Companies or Bodies Corporate, for which Reason, we doubt, they are not to be found in any of our Universities, nor do we think it very likely to meet with them in any populous Towns: In short, if any such Rarities there be, we believe they must be the Inhabitants of some lone Cottage, at a good Distance from any Market Town, equally Strangers to Scandal, Party-Divisions, or any of the modish Vices and Refinements of the present Age.

However, be that as it will, we shall now proceed to give some Instances of the terrible Consequences of transgressing this Law; though considering the Nature of such Offences, and the almost impenetrable Secresy wherewith Perjury may be committed, one would be surprized any Person should be detected therein.

The first Example we shall cite, shall be that remarkable one of the wicked *Abab*, and his more abominable Wife *Jezebel*. This wretched King of *Israel*, having taken a Fancy to the Vineyard of *Naboth the Jezreelite*, because it lay contiguous to his Palace, and was convenient to make a Kitchen-Garden, would fain have had it of him, in exchange for another, or else have bought it for the Value in Money; but *Naboth*, it seems, would not be perswaded, on any Terms, to sell his Birthright, or part with his ancient Patrimony; which *Abab* so much resented, that he sickened for very Vexation, and would eat no Victuals. His hopeful Wife *Jezebel*, being informed hereof, and having learned from him the Cause of his Displeasure, immediately comforts him with these Words: *Dost thou now govern the Kingdom of Israel? Arise, and eat Bread, and let thine Heart be merry: I will give thee the Vineyard of Naboth the Jezreelite.*

Accordingly?

Accordingly, this detestable Woman, without any Remorse of Conscience for shedding innocent Blood, writes to the head Men of the City to procure false Witnesses to swear that *Naboth* had blasphemed *God* and the King, and then cause him to be stoned; with which impious Orders these Monsters of Magistrates, to curry Favour with the Court, instantly and exactly complied; Whereupon *Jezabel*, being apprized thereof, acquaints her Husband that *Naboth* is dead, and bids him go and take Possession of his Vineyard; This, *Abab*, without making any Enquiry how the poor Man came by his Death, accordingly does; but observes the dreadful Consequence thereof; the Prophet *Elijah* is immediately ordered to meet him in that very Vineyard; and denounces the heaviest of Judgments against him, his Wife, and his whole Family, even to utter Extermination, which actually came to pass.

Now, what is very remarkable in this Case, is, that it does not appear *Abab* knew any thing beforehand of *Jezabel's* abominable Contrivance; but then he knew it was not in her Power, by any lawful Means, to keep her Promise, and give him the Vineyard of *Naboth*. As he did not therefore enquire what was her Intent, or how she meant to effect it, he was guilty of Connivance at any Wickedness she should think fit to devise for that Purpose. Not only so, but as, when he even heard he was dead, he never troubled his Head how he came to be so, we find the Crime of Murder is as much laid to his Charge, as if he had actually perpetrated it himself. *Hast thou killed, and also taken Possession?* says the Prophet. And then proceeds to pronounce this terrible Sentence: *In the Place where Dogs licked the Blood of Naboth, shall Dogs lick thy Blood, even thine.* To which he adds, concerning his profligate Wife, *The Dogs shall eat Jezabel by the Walls of Jezreel.* Such was the Issue of the Subornation
of

of the NINTH COM MANDMENT. 287

of Perjury in *Abab* and his detestable Wife ; nor was this all, for the Cry of innocent Blood brought down Vengeance also upon all his Posterity ; inso- much that not only his immediate Successor *Foram* was killed by *Jebu*, but all his remaining Children, being no less than seventy in Number, were be- headed by the Rulers of *Samarita* at *Jebu's* Com- mand ; and, in short, his whole Family were utter- ly cut off.

The next memorable Instance we shall produce of the fatal Consequences of this Sin, shall be in the Case of the chaste *Susanna* and the two wicked Elders. This virtuous Woman, the Wife of *Jo- achim*, one of the Children of *Israel* who had been carried away Captive to *Babylon*, by *Nebuchadnezzar*, was a Person of very uncommon Beauty, in- somuch that the two Elders, who were appointed Judges of the People, and used much to frequent the House of her Husband *Joachim*, (he being a Man of Substance,) fell violently in Love with her, and were resolved to enjoy her, either by fair Means or foul. To this end, they each of them watched their Opportunity to take her at a Disadvantage, though unknown to each other ; neither of them daring to trust his Brother Elder with the Secret of his vicious Desires.

Being thus Strangers to each other's wicked In- tent, they mutually prevented the Accomplishment thereof ; for as neither of them cared to stir from *Joachim's* House, till he could no longer stay with any Decency ; and as they both wanted alike to get rid of each other, in order to have the Coast clear for the gaining their Ends, the one said to the other, *Let us now go home, for it is Dinner Time* ; and thereupon they both went away from thence together, having each of them determined secretly within himself to return thither, as soon as he could shake the other off. They did so accordingly, and
being

288 *Of the Breach, or Observance,*

being surprized at meeting again so unexpectedly, and perhaps beginning from thence mutually to mistrust each others Motive for so doing, they examined one another upon that Head, and at last both acknowledged themselves to be inflamed with the same base Passion. Finding themselves thus Brothers in Iniquity, as well as in Office, a Case which happens but too frequently, even in our Days, they agreed to pursue their wicked Purpose together; and in order to this, as they knew it was usual with *Susanna* to walk in her Husband's Garden, which was a very fine one, always about Noon, they watched their Opportunity, one Day, at that Time, and concealed themselves therein.

Soon after, their wished-for Prey came thither, according to her Custom, and the Weather being extremely hot, was desirous of bathing herself, after the Manner of the Women in the *Eastern* Countries, in a Fountain that was there for that Purpose. With this Intent she sent away her Maids to provide the Things necessary, ordering them to shut the Garden-Doors after them, as they did directly; and *Susanna* being then left alone in the Garden, the two wicked Elders, thinking they could never have a fairer Opportunity to obtain their vile Ends, rushed from their Hiding-place upon her, and without any Ceremony told her, *Behold the Garden-Doors are shut, that no Man can see us, and we are in Love with thee, therefore consent unto us, and lye with us.* Worthy Magistrates truly! But this was not all; fully bent upon gaining their Point by any means, they add this Menace, *If thou wilt not, we will bear Witness against thee, that a young Man was with thee, and therefore thou didst send away thy Maids from thee.*

Astonishing Wickedness! So hardened were these old Greybeards in Sin, that, if she would not agree to commit Adultery with them, they were

were resolved to destroy her by a false Accusation, (for Adultery was Death by their Law,) not scrupling both Perjury and Murder, to be revenged on her for not yielding to their Lust; and we shall find them as good as their Word. But what says the beauteous Object of their brutal Desires to their wicked Proposal, and devilish Threats? Why, fully sensible of her Danger, she sighed and said, *I am straitened on every Side; for, if I do this Thing, it is Death unto me, and if I do it not, I cannot escape your Hands.* But though she sees inevitable Death and Dishonour before her Eyes, does this virtuous Woman hesitate a Moment? No, far from it: *It is better, continues she, to fall into your Hands, than to sin in the Sight of the Lord.* Accordingly, hereupon, she calls out with a loud Voice for Help, and those consummate Villains, the Elders, not only did the same, but the better to forward their hellish Design, and gain Belief to their false Evidence, one of them ran, and opened the Garden-Door.

In the mean while, the Servants hearing their Mistress cry out in the Garden, hastened in, by a private Door, to see what was the Matter, and to assist her: Whereupon, those faithful Servants of the Devil, who had in vain endeavoured to defile her chaste Body, or corrupt her virtuous Mind, in Revenge for the Disappointment of their filthy Lust, gave her not Time to speak, but declared what had been before concerted between them, as they had threatened the virtuous *Susanna*. The Servants hearing such an Accusation from the Mouth of two grave Elders, knew not what to say, but were greatly confounded; having never seen any thing in their Mistress that seemed in the least tending to Lightness of Carriage, they waited therefore in Silence, to see what would be the Issue of this Affair.

290 *Of the Breach, or Observance,*

Next Day, an Assembly of the People was called, and the Elders being come, without any Remorse, fully bent on sacrificing that innocent Victim to their Vengeance, and the Preservation of their own Credit, ordered her to be sent for: This was done forthwith; and accordingly she appeared, together with her Father, Mother, Children, and all her Kindred, whom she brought, perhaps, in hopes of moving Pity. As she was veiled, agreeable to the Custom of the *Eastern Countries*, her two wicked Accusers, though bent upon her Destruction, being willing to have one last Look, ordered the Veil to be taken off: This done, they stood up in the midst of the People, and laying their Hands upon her Head, as usual in such Cases amongst the *Jews*, bore Witness in this manner: *As we walked in the Garden, this Woman came in with two Maids, and shut the Garden-Doors, and sent the Maids away. Then a young Man, who was there hid, came unto her, and lay with her. Then we that stood in a Corner of the Garden, seeing this Wickedness, ran unto them. And when we saw them together, the Man we could not hold, for he was stronger than we, and opened the Door, and leaped out: But, having taken this Woman, we asked who the young Man was, but she would not tell us. These Things do we testify.*

Mean while, as we are informed, the virtuous *Susanna* said nothing, but weeping looked up to *Heaven*, for her Heart trusted in the *LORD*. In effect, what could she do? She well knew her protesting her Innocence would avail nothing against the positive Evidence of two Elders! But we are likewise told her Heart trusted in the *LORD*; and well was it for her it did so; for never did he fail any that put their Trust in him. How remarkably different was her Conduct, and the Motives whereby she acted, from that of the Elders? *The Doors are shut, and no Man can see us, say they; but did they not know that God could? It is better to fall into your Hands,*

Hands, says Susanna, than to sin in the Sight of the LORD. She knew GOD both saw, and could deliver her, and accordingly trusted in him. Such as was their different Conduct, such was the different Event; the one trusted in Heaven, and was delivered; the others in their own Wickedness, and Subtlety, that is, in their Master the Devil, and were deceived by him. But to proceed:

Upon this positive Accusation of the Elders, *Susanna* was condemned directly; and having in vain declared her Innocence, was led away to be put to Death. The Elders had now done their worst, and the Devil had proceeded the full Length of his Chain; it was then high Time for the *Almighty* to interpose, and accordingly he does so. As they were conducting her to Execution, the Prophet *Daniel*, then a young Man, being divinely inspired, cried out with a loud Voice, *I am clear from the Blood of this Woman.* This Exclamation caused the People to turn again, and ask him the Meaning thereof; whereupon he answered, *Are ye such Fools, ye Sons of Israel, that without Examination, or Knowledge of the Truth, ye have condemned a Daughter of Israel? Return again to the Place of Judgment, for they have borne false Witness against her.*

Well, the People turn back again, and *Daniel* having ordered the two perjured Evidences to be set apart, so that neither of them might overhear the Testimony of his Companion, asked each of them separately, *Under what Tree sawest thou them companying together?* To which Question, they not having so: seen its being propounded to them, and therefore not having previously agreed together upon this Head, answered differently; the one, that it was under a *Mastick Tree*, the other, that it was under a *Holm Tree*: And they were thereby convicted of being false Witnesses out of their own Mouths. Hereupon, according to the Law

292, *Of the Breach, or Observance,*

of *Moses*, they were immediately adjudged to suffer the same Punishment as they intended to have inflicted upon the innocent and virtuous *Susanna*. What a Pity it is the same Law is not now in Force in all Countries!

Were the Scriptures to be allowed their due Weight in the present polite Age, we should think these two remarkable Examples, taken from thence, of the fatal Consequences of violating this Ninth Commandment, would be more than sufficient to deter every one from being guilty of the like; and we have dwelt the longer upon them, because it is scarce possible to produce any others equal to them, either from ancient or modern History, whether we consider the Characters of the Persons who were guilty of the Offence, the Motives inducing them thereto, or the Manner of their Punishment.

In the one, the Transgressors were no less than a King and Queen, that is, the very Fountains of Justice, the immediate Substitutes of Heaven, the *Dernier Resort* of the Oppressed; they who were bound above all others to see to the due Execution of the Laws, and to right the Innocent: They were likewise absolute, and above being called to an Account by any Power upon Earth; such and so great were the Offenders! Then, as for the Provocation given to induce them to such a Crime, it was no more than this, that one of their Subjects was tenacious of his Birthright, and would neither sell nor exchange it; such, and so slight was the Offence! It was no Wonder then, when Robbery and Murder must be the Punishment of Innocence, and that under the Colour of Law, and when even the supreme Authority was exerted to that End, so that all the Avenues to Justice were stopp'd up, and no Hope of Retaliation remained in this World, that Providence itself should interpose, rather

ther than such Villany should pass unchastised, and should execute signal Vengeance on the Transgressors.

In the other Case, the Criminals were not indeed of the same Rank, but they were expressly invested with Power for the Maintenance of Virtue, and Condemnation of Vice ; such as were bound by their Office, to the most exemplary Probity, and Rectitude of Life ; they were such as were to have been the Judges of the Guilty, and Protectors of the Helpless and Oppressed : When such Persons therefore so far perverted Justice, and polluted the Tribunal, as to become the Persecutors and Murderers of Innocence and Virtue, and that in such a Way, as left no room for Detection, or Remedy, it was an Act worthy of an Almighty, Beneficent, and All-seeing Power, to interfere, rather than such Wickedness in high Places should escape unpunished, or such Virtue and Innocence go unjustified and unprotected.

But though, on so many Accounts, we believe these Instances more remarkable than any others that can be produced ; yet, as we are too sensible, their being drawn from Scripture will take away from their Weight, and render them less affecting to most People, than such as are extracted from modern History, and especially such as have happened within our own Memory, or Knowledge, we shall cite one or two from the Records of our own Times. And here we shall pass over the noted *Japhet Crook*, alias *Sir Peter Stranger*, because we think the Estate he got by his Villany, and was enabled to bequeath to his Wench, was more than a Compensation for the Loss of such a Scoundrel's Ears, and his perpetual Imprisonment. We shall likewise pass by *Parson Kinnersey*, and his Accomplice, though the former, if we mistake not, died in *Newgate*, and the latter laid violent Hands

294 *Of the Breach, or Observance,*

upon himself in the said Goal. We shall likewise pass over many of the numerous Tribe of Informers against the Venders of Gin, several of whom met with their Desert from the incensed Populace, and the others ended their Days miserably, in the utmost Agonies, unpitied and unlamented.

We shall pass by all these Villains, we say, with *Wreathock*, and many more, however notorious and wicked, to proceed to one yet more enormous, who, for some Years, made it his constant Practice to traffick away the Lives of the Innocent, by falsely swearing Robberies on the Highway against them, for the Sake of the great Reward allowed in such Cases by the Government. This hardened Monster, by Name *John Trevor* alias *Waller*, after having long driven on this iniquitous Trade, with Impunity, began, in Time, to be suspected; having been observed to make his Appearance frequently at different Circuits, (though under various Names,) and always on the same Account, namely, to prosecute some Persons by whom he pretended to have been robbed.

At last, he was palpably detected in swearing falsely against two Men at *Hertford* Assizes, by the Name of *Waller*, and was accordingly indicted, and tried for the same; but, inasmuch as the Oath he had taken, though it tended to take away Life, was only sworn before a Justice of the Peace, it was not capital; and he was only sentenced to pay a Fine of Twenty Marks, to suffer Two Years Imprisonment, to find Security for his good Behaviour for Life, and to stand twice in the Pillory bareheaded, once at the *Seven Dials*, and once at *Hick's Hall*, as also to stand twice before the Pillory, bare-headed, at the same Places.

Thus was this execrable Miscreant, who had long, without Remorse, sold innocent Blood, in
great

great Hopes, through the unaccountable, and, we think, blameable Lenity of our Laws in such Cases, of escaping with only being a little pelted : But herein he found himself grievously mistaken ; for the Populace in this Case, as they did afterwards in that of *Porteous*, took the Administration of Justice into their own Hands, not thinking it fit such a Wretch should live ; and accordingly, the first Time of his standing, not content with battering him with Collyflower-Stalks, Stones, and Pieces of Glais Bottles, whereby he was terribly bruised and cut, they pulled him down, tore off all his Cloaths, threw him on the Ground, leaped upon him, and, in short, never left him, till they had quite dispatched him. Such was the miserable End of this hardened Profligate ! And such the just Fruits of his manifold Transgressions of the Ninth Commandment !

The next Instance we shall produce of the sad Consequences of violating this Divine Law, is the notorious *John Hanna* ; one who, although but a Youth, or rather a meer Boy, was so compleatly hardened in Iniquity, to forge a false Accusation against his Master, *John Longden*, when Captain of a Collier, of running down a fishing Vessel, with ten Hands on board, all of whom, for fear of Discovery, and being obliged to make good the Damage, he had either drowned, or otherwise cruelly murdered. Upon this shocking Account of such unprecedented Barbarity, the poor Man was apprehended and committed to the *Marshalsea*, where he underwent a tedious and severe Confinement, being put in Irons, and was afterwards tried at the *Old Bailey*, together with one of his Men : But, no Thanks to his wicked Servant, who swore it positively upon them, they were both honourably acquitted, and the wretched Evidence was committed in Court, in order to be prosecuted for wilful and corrupt Perjury. It appears, however,

296 *Of the Breach, or Observance,*

that thro' the unaccountable, and, as was said before, unjustifiable Lenity of our Laws, in such Cases, he came off with little or no Punishment; since we find him, not many Months afterwards, apprehended for a Robbery on the Highway, for which, having filled up the Measure of his Iniquity, he was deservedly executed, and died unpitied.

Now we cannot help thinking the Interposition of Providence was very visible in the Punishment of both these Wretches; in that of *Waller*, because his Sentence itself was entirely unprecedented; it being a Thing never before known, that any one was ordered to stand bareheaded; so that it seemed, in effect, to be delivering him up to the Mercy of the Populace, and was as good as declaring to the Publick, *Gentlemen, our Laws are defective in this Case, and will not reach the Life of this notorious Villain; we leave him, therefore, in your Hands, to supply that Defect, and to deal with him as you see fit!*

At least, it is very plain, it was so interpreted by the People, and even by the Constables, and others, who attend on such Occasions to keep the Peace, and prevent Mischief; because not one of the latter, though it was their Duty, interposed in his Behalf; nor, though an *English Mob* are seldom or never inclined to be sanguinary; but, on the contrary, are very apt to compassionate an unhappy Sufferer, and generously to endeavour his Rescue, not a Soul of the former offered to stir to save him, when they saw him dragged down from the Pillory by a single Chimney Sweeper, nor even when it was very evident, if no Help came, he would be killed.

Should it be urged, in answer to this, that two Persons were afterwards condemned and executed for the Murder of this Wretch, we allow it to be true;

true ; but must add thereto, that it both surprized and shocked all serious and considerate People, and that for several Reasons :- *First*, the Evidences against these two Men were of the most profligate Character, and of *Waller's* own Gang. *Secondly*, the poor Creatures had great Provocation for so doing, supposing them to have been the very same who dispatched him ; (which nevertheless one of them denied to the last, and that even at taking the Sacrament ;) the one having lost his Brother, and the other some other near Relation, by the Perjuries of the said *Waller*.

Upon the whole, it was generally thought, the Severity exercised upon these unfortunate Men, was owing to the guilty Conscience of another very notorious Criminal in a more exalted Station ; who, knowing himself to be utterly obnoxious to the Publick, was apprehensive, should they once take upon themselves the Execution of Justice, it might soon come to be his own Turn : Wherefore, tho' Heaven, for wise Reasons, unknown to us, might permit these poor Creatures to suffer a shameful Death, that is no Argument of his not having first made them the Instruments to execute his Judgments upon so hardened an Offender. Then as to *John Hanna*, we think the Case is still more plain ; since his being so soon enlarged, after he was committed by the Court, which undoubtedly he looked upon as a great Piece of good Fortune, was the very means, in the over-ruling Hand of Providence, of bringing him the sooner to receive the due Reward of his Villany.

Many more Examples might be subjoined hereto, of the miserable End of divers of those infamous Wretches, who, for some Time, made a Trade of swearing falsely against their innocent Neighbours, either as Venders of Gin, Runners of uncustomed Goods, or Offenders against some

298 *Of the Breach, or Observance,*

other Penal Law, in order to enrich themselves by such villanous Means, either at the Expence of the poor Sufferers, or of the Government itself: But those which have been already cited are, we think, more than sufficient to shew the ill Consequences of transgressing this Divine Precept, and deter all who are not absolutely incorrigible, from such profligate and ignominious Courses. Wherefore we shall now proceed to consider the Tenth, and last Commandment in the same Manner.



C H A P. X.

Of the good and bad Consequences of the Observance, or Non-Observance, of the Tenth Commandment.

T *Hou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.* Though the Duties comprehended and enjoined under these Words, are generally supposed to be Articles altogether distinct and different from any of those contained under the former Heads, especially as they are thus summed up and ranged together, as a Law separate from the rest; and accordingly are called by the Name of the Tenth Commandment, yet are they rather a supplementary Explanation or Comment upon those before treated of, than a new and additional Law: And this will appear very manifestly, if we do but reflect upon each Article included therein severally!

For Instance, if a Man covets his Neighbour's
Wife,

Wife, he is thereby guilty of Adultery; which was before forbidden by the Seventh Commandment; and by coveting either Man or Maid Servant, or Ox, or Ass, or any Thing that is his Property, he becomes equally a Transgressor of the Eighth; it is therefore evident, as we observed above, that it is rather an Illustration of the foregoing Precepts, than a new and distinct Precept in itself: In effect, what seems to have been the Intent of the Divine Lawgiver, in this Recapitulation, or supplemental Explication, at least, in our Opinion, is, to inforce a more exact Observation of the foregoing Laws, than the *Jews* might otherwise have imagined themselves obliged to.

Though they must have known, by the express Words of the Seventh Commandment; that they must not be guilty of actual Adultery, they might not perhaps have so far extended this Precept, as to believe the only desiring it a Sin; and the same may be said of the other Articles: In a word, this Commandment seems to have been subjoined, lest the *Israelites* should have understood the others in too literal a Sense, and may therefore properly be said to be a spiritual Supplement thereto. In effect, the *Almighty* knew his People far better than they did themselves, and what Licentiousness they were and would be prone to; he was therefore willing to inculcate their several Duties the more strongly into them; and yet when he had done all, we find even the very best of them great Libertinarians in the Observance of the Moral Law, at the same Time that they paid a scrupulous Obedience to that which was merely Ceremonial.

Elkanah, though a good Man, had two Wives; and the Royal Psalmist at least six, besides *Bathsheba*, as also many Concubines; and his Successor *Solomon*, no less than seven Hundred of the former, and three Hundred of the latter. But this was not all;

300 *Of the Breach, or Observance,*

all; for they were divorced from their Wives upon any little Dislike, or any other the most trifling Cause; and if such Things were done by the very best, in what Excesses may we reasonably imagine others to have allowed themselves? It was therefore highly necessary amongst so stiff-necked a People, that the Laws, containing their Duty to each other, should be more than once inculcated into them. We find, in our Saviour's Time, he charges the *Scribes* and *Pharisees*, those who were reckoned the most rigid Observers of the Law, with making void the Commandments of God by their Tradition; and accordingly he there gives an Instance how they had thereby totally explained away the Fifth.

It was then probably to prevent these Enormities that the *Almighty*, who knew well what they were capable of, and foresaw what they would actually do, endeavoured by this Recapitulation of their social Duties, to impress them the more strongly on their Minds. Besides which, the End of this Law was to teach all Men to suppress and resist the first Motions of every inordinate Desire, and to learn to be contented with their own Condition: Because, if we at all give Way to the former, it will naturally tempt us to endeavour to satisfy it; which will certainly be the Occasion of some Sin: And again, if we are discontented with the latter, and suffer it to grow upon us, it will equally induce us to attempt to better it, though by unlawful Means. We are likewise hereby taught, to avoid despising or envying the Wealth, Happiness, or Prosperity of our Neighbour, lest we should be tempted to molest him in the Enjoyment thereof, since the one is but the too natural Consequence of the other.

What Provocation had the wicked Cain to hate his more righteous Brother *Abel*? Only this, that
God,

of the Tenth Commandment. 301

God, who knew both their Hearts, had accepted the Sacrifice of the latter, and rejected that of the former. Now could *Abel* any way help this, or was he at all accessory thereto? On the contrary, was not the Fault evidently in *Cain* alone? And does not God himself tell him so, and caution him against giving Way to his Anger. *And the LORD said unto Cain, Why art thou wroth? And why is thy Countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, Sin lieth at the Door. As if he had said, Instead of being angry with thy Brother, wherein thou sinnest, amend thyself, and thou shalt be as much in my Favour he; but, if thou wilt not, thank thyself only, if thou art not accepted.*

But what Effect had this mild and merciful Exposition and Warning of an almighty and benevolent Creator, upon that hardened Rebel, the wicked and bloody *Cain*? Though, would he but have turned his Eyes inward, upon his own perverse and deceitful Heart, he must have been sensible he was himself alone to blame, though his more righteous Brother was so far from having done him a real Injury, that he had never so much as harboured a Thought to wrong him; yet such Enmity and Hatred did the innocent *Abel's* upright Conduct create in his envious and gloomy Breast, that he could not be at rest till he had murdered him; being in this without a Rival; that he had even surpassed the utmost Ambition of that Monster in Wickedness, *Caligula*, whose most superlative Wantonness in Villany went no farther than to wish all the Romans had but one Neck, that he might exterminate them all at one Blow; since he, for aught appears to the contrary, destroyed, at one single Stroke, the fourth Part of Mankind. Such are the baleful Fruits of that truly diabolical Passion, Envy!

And the LORD said unto Cain, Where is thy Brother? He said, I know not: Am I my Brother's keeper? And he said, What hast thou done? His voice was heard, and he was hid from the LORD. And he said, Thou art rebellious, and thou hast not done my bidding. And he said, Thou shalt be cursed, and thou shalt be a vagabond, and thou shalt be a wanderer. And he said, Thou shalt be a servant to the earth, and thou shalt be a servant to thine enemies. And he said, Thou shalt be a servant to the earth, and thou shalt be a servant to thine enemies. It

It was not to be imagined, at a Time when the Almighty more immediately took Cognizance of what was transacted upon Earth, than he seems to have done since the Return of the Children of Israel from the *Babylonish* Captivity, that so barbarous a Murder should be passed over with Impunity : Accordingly, we find God calling him to an Account for it directly : *And the Lord said unto Cain, where is Abel thy Brother ?* How mildly and mercifully does the Lord of Life yet once more treat this now inhuman Murderer ! He did not ask this Question to be informed himself ; he knew but too well ; as the impious Cain found immediately after, but to lead him to Repentance. He does not therefore only say, *Where is Abel*, but adds this Circumstance *thy Brother* ; as what infinitely aggravated his Guilt ! And what Answer does the hardened Rebel return to his omniscient and omnipotent Creator ? *First*, I know not : A direct Lie ! And then, *Am I my Brother's Keeper ?* As if he had said, *Why do you ask me so impertinent a Question ? What is it to me where he is ? If you want him, go look him.* Such a swift Progress had Sin made in his Soul in so short a Time ! And to such a Height of Impiety was he arrived in an Instant !

But the Moment was now come, when this obdurate Monster was to hear his temporal Doom pronounced by the Judge of all the Earth, and to receive the immediate Reward of his Iniquity. *And he said, what hast thou done ? The Voice of thy Brother's Blood crieth unto me from the Ground. And now art thou cursed from the Earth, which hath opened her Mouth to receive thy Brother's Blood from thy Hand. When thou tillest the Ground, it shall not henceforth yield unto thee her Strength. A Fugitive and a Vagabond shalt thou be in the Earth.*

We may here see, and be astonished thereat, the merciful

of the TENTH COMMANDMENT. 303

merciful Manner of God's Dealing with the rebellious Children of Men! Heinous and unprovoked as Cain's Offence is, he does not instantly cut him off, and send him down, with his Sins full blown, into the Pit, but allows him Time for Repentance. And indeed even the wicked Cain seems, in some measure, moved thereat; for he cries out directly, *My Punishment is greater than I can bear. Behold thou hast driven me out this Day from the Face of the Earth; and from thy Face shall I be hid, and I shall be a Fugitive and a Vagabond in the Earth; and it shall come to pass, that every one that findeth me shall slay me.*

In this Speech of Cain, we have a lively Picture of the deceitful and desperately wicked Heart of Man! When it comes to his own Turn to suffer, though his Life is spared, he complains, 'his Punishment is intolerable': And why? 'Because he is driven from the Face of the Earth.' Now this is all *Self*; it was not Sorrow for his Sin, but on account of his Sentence. But then again the next Complaint promises something like Contrition, 'And from thy Face shall I be hid.' But, alas! how short is this godly Fit! He returns again to his own Sufferings, and what his own guilty Conscience suggested unto him, namely, 'That he should be a Fugitive and Vagabond, and should be slain by the first that met him.'

The latter Part of his Fears God condescends graciously to remove: *And the LORD said unto him, therefore, whosoever slayeth Cain, Vengeance shall be taken on him seven-fold. And the LORD set a Mark upon Cain, lest any finding him should kill him.* Well, and what is the Effect of all this unmerited Mercy of Heaven upon this wicked Murderer? Why, we find it in the very next Verse: *And Cain went out from the Presence of the LORD, and dwelled in the Land of Nod, on the East of Eden.*

No.

304 *Of the Breach, or Observance,*

No sooner is his Life, as he thinks; secured to him, for some Time, and the Rod removed from over his Head for the present, but the first Use he makes of this Blessing, is to fly from the Face of his merciful Creator, instead of endeavouring to regain his Favour and Pardon by a timely and hearty Repentance. It is therefore no Wonder, that he is transmitted down to us in the Gospel by the Title of CAIN, *that wicked one*, as of a Person who was not to be reclaimed, and of whose Salvation therefore there was no room to hope.

Equally guilty of transgressing this Commandment, were the Sons of Jacob, who bore an irreconcilable Hatred to their Brother Joseph, because their Father shewed most Love to him, (for which, however, he was not to be commended,) and because of his Dreams, which portended his having a Superiority over them. Now, on these two Accounts, though it does not appear that he sought any way to supplant his Brethren in the Favour of his Father, and though he was not responsible for his Dreams, as not having it in his Power either to procure, or avoid them, they envied him greatly; even so far, that, to prevent the Accomplishment of his Dreams, they conspired his Death, and had actually murdered him; had not Reuben diverted them from it. Thus were they, at least intentionally, guilty of the same Sin with Cain; and tho' Heaven in its unsearchable Wisdom, thought proper to bring Good out of Evil, and by its overruling Providence, caused this their Sin to be productive of signal Happiness; yet, as the Ways of God are never unequal, we may be well assured, unless they prevented it by timely Repentance, it would have involved them in the same endless Perdition; but as we find them afterwards twice acknowledging their Guilt, and as they were all blessed by their Father on his Death-Bed, there is Reason to presume the best of them.

Again,

of the Tenth Commandment. 305

Again, even *Aaron* and *Miriam* were guilty of the same Sin, in envying and murmuring against *Moses*; and had not the *Lord* interposed in Time, by punishing *Miriam* with the Leprosy, Heaven alone knows what might have been the Consequence; whether it might not have occasioned an Insurrection amongst the People, which might have caused them all to be cut off. As it was, we find her struck with an incurable Disease, from which she had never been delivered, but for the Intercession of *Moses*.

But *Korah*, and *Dathan*, and *Abiram*, who were guilty of the same Offence, in transgressing this Commandment, as they carried it much farther, escaped not so well: On the contrary, to shew how heinous the Sin of Envy is in the Sight of Heaven, and to deter all succeeding Ages from it, the Almighty thought proper to make a most dreadful Example of them, by causing the Earth to open and swallow them all up, together with their Wives, Families, and Adherents, to the Number of two Hundred and fifty: Nor was this all, for no less than fourteen Thousand and seven Hundred perished next Day on the same Account.

The next Instance we shall produce of the melancholy Consequences of violating this Law, shall be the wicked *Saul*, the first King of *Israel*: This unhappy Man, was not satisfied that the *Lord* had chosen him from amongst the Children of *Israel*, though of the smallest Tribe, and the least Family of that Tribe, to set him over the whole People; but because, after *David's* having slain *Goliath*, the *Israelitish* Women came out to meet him, and said, *SAUL hath slain his Thousands, and DAVID his ten Thousands*, he sought, by all means imaginable, to compass his Death: So naturally does Envy produce Murder! In vain, however, were all his Contrivances and Attempts to that Purpose; for he
whom

306 *Of the Breach, or Observance,*

whom the *Lord* keeps, is always surely kept: This, nevertheless, made not the the Sin of *Saul* the less; and accordingly it was grievously visited upon him; for, not only he is left of the *Lord* in his greatest Distress, so that, in the Agony of Despair, he is tempted to have recourse to a Witch, that is, in other Words, to the Devil; but it was plainly foretold him, that both he and his Sons should fall next Day, as they did accordingly, his three Sons by the Hands of the *Philistines*, and himself by his own Sword. Such, and so dreadful was the Punishment of the envious *Saul*, for the Breach of this Commandment!

But was not even *David* himself guilty of violating the same Law, though in a different manner? Undoubtedly he was in the Case of *Bathsheba*, which was productive both of Adultery and Murder; and though God, in his infinite Wisdom and Mercy; was pleased to pardon these complicated Sins, so far as related to his eternal State, yet did he visit them upon him in this Life, in such a manner as was more grievous than even Death itself. If *David* then, who is called a Man after God's own Heart, could offend so foully, we need not wonder if we find the wicked *Abab* guilty of the same Crime, as he was with respect to *Naboth*: And what was the dreadful Consequence? Why, no less than the total Extermination of his whole Family (as hath been observed before under another Article,) and that in the most shocking Manner.

To pass on now from sacred to prophane History, we shall there find the Breach of this Law to have been attended with the same ill Consequences; whereof the wicked *Perseus*, Son and Successor to *Philip*, King of *Macedon*, was an eminent Instance. This inhuman Profligate, who was tainted with all manner of Vices, had a younger Brother,

Brother, named *Demetrius*, of a quite contrary Character, being endued with many Virtues, and every way accomplished. It was no Wonder, therefore, that the one being a Prince of such great Hopes, whilst the other was absolutely the reverse, it should gain the former the Love and Esteem of all the *Macedonians*, who were Admirers of Virtue, and desirous of the Welfare of their Country, and that their Eyes should be fixed upon him, as upon one whom they wished their future Sovereigns might resemble.

Perseus was no Stranger to this; and not finding himself disposed to attract the Good-will and Affection of the Public, by treading in the Steps of his Brother, it naturally created in him a Dread and Jealousy of that young Prince, as of one whom they might possibly, one Day, raise to the Throne to his Prejudice. It was equally natural to a wicked Mind, prepossessed with this Thought, to endeavour to prevent this, by any means, lawful or otherwise: Accordingly, not being able to rest, whilst *Demetrius* was alive, he resolved to leave no Methods untried to compass his Death; which, at last, by the vilest Calumnies, and most notoriously false Accusations, he cruelly and infamously effected.

But it was not long before the Divine Justice overtook this inhuman and envious Fratricide: For King *Philip*, their common Parent, (whose Affections he had alienated from his youngest and best deserving Son; by instilling into his Breast, groundless Suspicions of that unhappy Youth, as if he had concerted Measures to betray both his Father and the Kingdom into the Hands of the *Romans*, in order to advance himself to the Throne;) *Philip*, we say, dying soon after, through Excess of Grief, on being informed, though too late, of the Innocency of *Demetrius*, and villanous Forgeries of *Perseus*; whereby

308 *Of the Breach, or Observance,*

whereby he had been induced to consent to the Murder of that hopeful Prince ; that Prodigy of Wickedness succeeded to the Crown ; his Advancement, however, contributed only the sooner to verify that Saying of the Poet of wicked great Men,

————— *Tolluntur in altum,*
Ut lapsu graviore ruant. —————

For, not many Years after his Accession to the Throne, engaging unadvisedly in a War with the *Romans*, he was shamefully and utterly defeated by *Paulus Æmilius* ; forced to betake himself to an ignominious Flight ; and being betrayed by those in whom he had reposed the most Confidence, all Hopes of escaping being vanished, surrendered himself to the *Romans*, and was disgracefully reserved by them, together with his Children, to adorn the Triumph of his Conqueror ; the most mortifying Circumstance that surely could have befallen a once powerful Monarch ! Nor was this the full Completion of his Misery ; for, to crown all, after living to be tumbled from the Throne, to be led in Triumph, and to see himself abhorred and despised by all Men, unable to bear up any longer under such a Load of complicated Misfortunes, he put an End to his wretched Days by starving himself to Death.

We could, after this, subjoin the remarkable Example of *Orades*, King of *Parthia* ; who, not having it in his Power suitably to reward the great Services of his General *Surena*, who, by the entire Defeat of *Crassus*, had saved his Crown, grew envious of his uncommon Merit, and instead of a worthy Recompence, ungratefully caused him to be put to Death. But he was, not many Years afterwards, repaid in his own Coin ; having the cutting Affliction to receive not only as signal an Overthrow from the *Romans*, under *Ventidius*, but also there-

of the Tenth Commandment. 309

therewith to lose his beloved Son *Pacorus*, a Prince of the greatest Hopes and Virtues; whose Death he only survived, to be himself afterwards murdered by another of his Sons, that inhuman Parricide and Fratricide *Phraates*.

To this we might likewise add, from our own Chronicles, that memorable Instance of the two great Dukes of *Northumberland* and *Suffolk*, *Dudley*, and *Grey*, who envying the Advancement of the two *Seymours*, Uncles to *Edward VI.* never ceased their invidious Machinations, till they had wrought their Ruin, the one by the other. However, they escaped not long unpunished, being both of them executed as Traytors in the next Reign, and dying unpitied. But we think it altogether superfluous to multiply Examples upon this Head; since what has been premised, must, in our Opinion, be more than sufficient to convince all, who are not past reclaiming, that as, on the one hand, we are assured, *in keeping the Commandments of God there is great Reward*; so, on the other, we may be certain, that *Vengeance is the Lord's, and he will repay it*; and this, all who transgress his Laws, would do well continually to remember.

To conclude: We have now run through every one of the Commandments, and shown they are of exceeding great Latitude; and that well will it be if any, even the best of us, can lay our Hands upon our Hearts, and say with Truth, we have not transgressed them all, without Exception; if not actually, at least intentionally. But, supposing we had not, we are told by *St. James*, that *Whosoever shall keep the whole Law, and yet offend in one Point he is guilty of all*. And where is the Man can say, he never broke any one Precept of the Divine Law?

And again, we are told by *St. Paul*, *Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them*. This being

ing then our melancholy Case, it certainly concerns us all highly, to know the full Extent of our Duty, lest we should offend unknowingly, and thereby be brought under the Divine Displeasure; the dreadful Consequence whereof, we know, is no less than eternal Damnation, unless we make our Peace by a timely and unfeigned Repentance, before we go hence, and are no more seen.

And upon this Account it was, that this Treatise was undertaken, and adapted as far as possible to the Circumstances, Convenience, and Capacities of all sorts of Readers, in such a manner as, we hope, will be found equally instructive and entertaining. It has at least Variety and Novelty to recommend it, both of which are reckoned no small Charms in the present refined and polite Age; and it will surely be somewhat hard, if these Sheets, having those Advantages, should not meet with a good Reception, merely because they are of more general Use than most modern Performances. In effect, we will venture to affirm, that there will scarce be any Persons who happen to peruse them, that will not be informed of somewhat they knew not before; at least we have all the Reason in the World to presume this, if we judge by the Lives and Behaviour of all sorts of People.

For instance, we do not at all question but the present King of *France*, and the Queen-Dowager of *Spain* are sufficiently instructed in the Fundamentals of the *Christian* Religion, to be sensible they must not worship any other than the true God, and also, that they must do no Murder; but can any one imagine, that, whilst regardless of every Principle of Justice and Humanity, they have been laying waste great Part of *Europe* with Fire and Sword, and wantoning away the Lives of Millions, they ever thought themselves guilty of breaking both the *First* and *Sixth* Commandment? And yet this

of the Tenth Commandment. 311

is certainly the Truth, as they may both one Day find to their Cost.

Again, we do not doubt, but most, even of our polite and fashionable Ladies, have been informed, that they must *Remember to keep holy the Sabbath Day*, and accordingly, perhaps, they may go to Church, or read a Sermon, or a Chapter in the Bible; but they never dream, when they jaunt about afterwards a visiting, or pass the Evening in Chit-chat over the Tea-Table, that they are transgressing the *Fourth*. As little do our modish Gentry, who indulge themselves in cheating at Cards believe, that all the while they are no better than Thieves, and Violators of the *Eighth*.

This, nevertheless, is strictly true, and the same may be said of all the rest of the Commandments: Wherefore, we shall only add, that, as no Pains have been spared to render this Work as conducive to the Purposes designed, as lay in our Power, we hope it will give adequate Satisfaction, and be received with Candour, at least till somewhat better of the same kind offers; and we shall sum up all with this salutary Advice of the *Roman Poet*,

——— *Si quid novisti, rectius istis,
Candidus imperti; si non, his utere mecum.*

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